BASED ON OFFICIAL DOCUMENTS

THE

BLOODLESS POGROM

A DETAILED ACCOUNT

OF THE PERSECUTION OF
AND THE DISABILITIES
IMPOSED IN GERMANY UPON

"NON-ARYANS"

BY

DR. FRITZ SEIDLER

who was engaged in the
private Secretariat of
Dr. Stresemann
from March 15th, 1925, until December 31st, 1927

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Dr. Fritz Seidler was engaged in the private Secretariat of Dr. Stresemann from March 15th, 1925, until December 31st, 1927, and took part in all activities connected with the political and personal affairs of the Minister.

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FRITZ SEIDLER

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PREFACE

I WISH, first of all, to express my thanks to my collaborator in this book, who, for reasons which can easily be understood, prefers to remain anonymous.

I am well aware that in signing my full name I am committing what is a crime in the eyes of the " Third Reich " : the " crime " of coming forward in the cause of humanity !

It was only when Hitler's opponents were led to believe in his loyalty to the constitution that in December 1924 he was reprieved and released from the prison within which he had been confined after he had failed in the revolution he had started with General Ludendorff in 1923. Yet Hitler, as German Chancellor, has betrayed a hundred times and more that constitution which he swore to respect. How, then, should I hesitate to sign my name to this book when it is a question of upholding the cause of mankind ?

In Germany, almost a million men, women, and children of non-Aryan descent will be exposed to hunger and distress unless the international organisations for their assistance, and the League of Nations, can find a way to save them.

As a democratically minded politician it is my conscious duty to oppose National Socialism with all my will. Yet, even though Hitler's fundamental

idea is the extermination of all non-Aryans in Germany, I, as a non-Aryan Christian, will not and cannot deny this, my native land.

I forgive this Germany—for whom I spent two years in the field, and for whom my brother gave his life in the battlefield—because that which Hitler does is not in the German tradition, is not in keeping with that great German cultural tradition, the foundations of which are to be sought in the thoughts of Frederick the Great, of Goethe and of Kant.

This book fights, with the truth, against falsehood. It is my hope that it may do something to help these poor non-Aryan compatriots of mine in Germany who have been degraded and branded as an inferior order of beings.

Special thanks are due to Walther Lyon, who saw this book through the press.

F. S.

INTRODUCTION

FRANCE 1789. Revolution: Liberty, Equality, Fraternity, are to be the foundations of the New State. Popular rejoicings; thrones topple over; heads are lopped off, though at times the pendulum of this Revolution swings too wide, making innocent victims, Right triumphs over Wrong. An Idea, destined to be the foundation of a century, has been realised!

Germany 1933. National Revolution: the "Third Reich" has been created. Once more the people enthusiastically acclaim the leaders of the "National Uprising"; the Government has achieved a triumphal *première*—a Popular First Night Success! But what a difference between the objects of this German Revolution and the strivings for Freedom of the year 1789! *Then* was celebrated the birth of the Idea of Liberty; *now* that Idea is being buried with the same noisy rejoicings.

Between the German Revolution and the national uprising in France there is only one point of resemblance: the ruthlessness of their methods. In this, Danton and Robespierre have been the teachers of the new rulers in Germany. But here also a significant difference should be noted: the leaders of the French Revolution were justified in inflaming the wrath of the people against the Upper Ten Thousand, who

were, in fact, exploiting and victimising the people. In Germany, on the other hand, the culprit, the one responsible for the suffering of the people, had first to be found. He was discovered in the person of the Jew.

Neither Hitler nor Goering, neither Goebbels nor Frick, could hold out new fruitful ideals to the German nation. With the gift of the popular orator, who understands and knows how to guide the instinct of the masses by means of popular meetings and the Press, they kept hammering into the heads of their attentive listeners and readers the conviction that the economic distress in Germany, as well as their own lack of employment, were solely to be blamed on Jewry and Marxism. The credulous masses were persuaded that all the evils in the world were due to Jewish corruption, Jewish avariciousness, Jewish incitement to war, and the pernicious Jewish influence on Press, literature, and economics. In this way National Socialism, making use of all the bad qualities in the masses, contrives to stimulate anti-Semitic feeling by appealing to competitive jealousy. *The Jew, and the person of Jewish descent, has to-day become an outlaw in Germany; and all official German declarations to the contrary cannot alter this fact.*

This book is able to furnish the *indisputable proofs* of this affirmation. Official German documents, authoritative articles published in the National Socialist Press, as well as speeches by leaders of the German Revolution, reveal to the eyes of the world the full extent of the tragedy that has befallen the non-Aryans in Germany. Neither the slaughter of hundreds of innocent people nor the cruel mediæval

methods of the concentration camps are the most characteristic features of Hitler's struggle against the non-Aryans ; there is, however, a mental cruelty and ruthlessness, which, considered as the basis of a new theory of governing, must inspire the same revulsion. Indeed, a bloodless pogrom !

The dogma of National Socialism is inspired by Hitler's book *Mein Kampf* :

" The Jew is and remains the typical parasite and sponger, who, wherever a favourable, fruitful soil invites him, thrives and multiplies like a noxious bacillus."

These are the words of the German Chancellor, which the party programme of National Socialism has already put into practice. In paragraph 6 of this programme—the essential points of which were established by Gottfried Feder, now Secretary of State in the Ministry of National Economy—it is already declared that Jews must, on principle, be excluded from the rights of German citizenship.

What a contrast is here revealed to the spirit which prevailed in Germany at the time of her highest degree of culture ! Was it not Frederick the Great himself who established the principle of the humanity and the dignity of mankind in the words : " *Jeder soll nach seiner Façon seelig werden* " (" Every man is to work out his own salvation ") ?

We are forced to realise, more and more, that the significance of a nation as a civilising factor in the world does not depend on the resounding phrase, but solely on the spirit which inspires the phrase, and the deeds which are to bear witness to it. In this respect, there is no question that, as soon as National

Socialism took over the reins of government in Germany, it started to give logical effect to its programme—as far as the weeding-out of Jews is concerned.

One is tempted to recall the words of that truly great statesman, Bismarck, who, replying to an attack of Eugen Richter in the Reichstag, said : " The fewer the ideas we have, the easier it is for us statesmen to be logically consistent. He who has only one idea is certainly logically consistent. And if he continues to bring forward this one idea, over and over again, then that is undoubtedly his way of being consistently logical."

Hitler, Goering, and Goebbels endeavour to solve the Jewish problem in Germany by expelling Jews and half-Jews. Jewish money, however, they want to keep in the country. This extermination of German Jews is not carried out by organising pogroms. For this purpose the Government possesses a means which is far less dangerous in the eyes of the world. Through legislative measures, Jews, or descendants of Jews, are, to such an extent, deprived of the possibility of following their professions that very soon the only question they will have to face will be : emigration or starvation. Wherever there are not yet sufficient laws for the wholesale elimination of a professional class of Jews, the public is educated to abstain, as far as possible, from forming its clients. Like a red thread throughout the entire web of legislation stands out the fixed purpose that within the after-war generation, at latest, the Jews shall be deprived of every possibility of existence in Germany.

In Germany, up to the so-called National Revolution, just as in America, England, and France, and other civilised countries, a certain proportion of leading men in economic and educational fields were of Jewish origin. Quite apart from the fact that the greatest part of the non-Aryan population—according to the most recent legislation, this includes not only Jews, but all persons who, as far as can be ascertained have a Jewish grandparent—felt itself to be entirely German, and in every sense merged in Germanic culture and tradition, it must not be overlooked what Jews have contributed in science and culture towards the progress of the world. But all this has been forgotten by the ruling classes of Germany. The Jew has been degraded to a second-class category of citizen, unfit to hold an honourable office or a position in society. Also this conception is not only tolerated, but encouraged by the Government. We need only refer to the law concerning State officials, which will be discussed more in detail later on. An official who marries a Jewess is immediately dismissed. In certain other States similar legislation obtains in regard to negroes.

A piquant detail might be mentioned in this connection. Among the many well-known persons affected by this measure are Prince Bismarck, of the Prussian Ministry of State, Secretary of State Lewald, the father of German sport, and Lieutenant-Colonel Duesterburg, the famous leader of the " Steel Helmets " and once candidate for the German presidency. All three were forced to resign their posts, because they were not able to cleanse themselves of the " disgrace " of having Jews among their

ancestry. As for General von Bissing, one of the most renowned of German army leaders in the last war, he has never attempted to conceal his Jewish ancestry.

In Hitler's book, already mentioned, there are interesting proofs of the Chancellor's unbiased view of things. Thus we read :

" What, for instance, should we think of a poster to advertise a new soap, which at the same time speaks of the virtues of other soaps ?

" We should shake our heads.

" It is exactly the same with political publicity. The duty of propaganda is not to estimate the various rights, but rather to emphasise the sole right which it defends. It is not its business to search for the truth, objectively speaking, in so far as it may be profitable to others, in order then to serve it up to the masses with pedantic honesty ; but rather to serve one's own truth unceasingly."

Hitler, as he has often declared, regards Jewry as his enemy, which he fights with every means at his disposal. As he openly admits in the declaration of his which we have just cited, he also makes use of *untruth*. The Chancellor declares, quite frankly, that one should serve one's own cause by the means of truth ; but he considers it an error to try to discover what is the unbiased truth in regard to one's opponents. Can it not be said that it amounts to lying, when, as a responsible statesman, Hitler tolerates lies about political opponents? Can it be right, or in any sense justifiable, that Jews in Germany may be openly libelled with every imaginable turpitude, publicly insulted with impunity, when the plain

truth of the matter is that the Jew has accomplished his duties as a citizen no better and no worse than the Christian? Why are we not, for once, given criminal statistics according to religion and race? It is to be presumed that this might better serve the truth in regard to the Jews, than the idea of exterminating them.

When Hitler speaks of a Jewish conception, one might reverse the question and ask him how long it has been the Germanic conception to identify soap publicity with a discussion about truth and untruth. This juggling in responsible places with the half truths and whole untruths of legal dialectic must be regarded as one of the fundamental reasons for the enthusiasm which National Socialism inspires in the masses.

In view of this sort of "objectivism," one cannot expect that the public at large should be presented with the truth in regard to the services rendered to the national cause by German Jews during the world conflict. Of the 555,000 Jews living in Germany in 1914, roughly 100,000 served in the army and the navy. Proportionately just as many Jews as Christians fought for Germany's freedom. And, if it has been proved that 2.1 per cent of the population died as heroes on the field of honour, it has been likewise officially proved that, in proportion to the number of inhabitants, just as much Jewish as Aryan blood was spilt for the cause of Germany. Of 164 Jewish airmen fighting on the German side, 30 fell for their country. Jews were good enough to die for Germany; to live and work for Germany has now been forbidden them.

The truth is that when Hitler, on assuming the government, was sworn in by President von Hindenburg, he took his oath to maintain the constitution of Weimar to the best of his ability. In fifty-seven articles this constitution had established the fundamental rights and duties of all Germans, and had assured them, regardless of race and religion, extensive rights and securities. If this constitution has not been infringed according to the letter, it is nevertheless true that hardly a single one of the protective measures is observed in practice ; so that a state of legal insecurity has arisen.

Although the fundamental lines of the constitution are observed, the first thing we notice is that the principle of equality before the law has been replaced by the principle that non-adherents of the party in power are placed at a disadvantage, and that the non-Aryan portion of the population is deprived of legal rights.

The right of the free citizen to leave his country has been subjected to a number of regulations to aggravate the difficulties of travelling abroad. Personal freedom has been violated by the practice of protective arrest. To be forced to submit to this " protection " is tantamount, in practice, to provisional confinement for criminal offences, with this difference : the victim is denied the right of a legal defender on the pretext that the surveillance is for the good of the person concerned. In most cases all contact with other people, including members of the family, is forbidden ; the causes for the imprisonment are not divulged for a long while ; as a rule, many weeks elapse before the arrested person is

examined ; and he is mulcted for the costs of his involuntary imprisonment. It will probably never be known to how many German non-Aryans this new measure of the "Third Reich" has been applied for the most trivial reasons.

The principle of the sanctity of the home has had to give way before the right of the police to effect domiciliary visits at any time. In such cases, private correspondence, as well as note-books and diaries, are confiscated. It is easy to understand that in this way it is a simple matter to apply *Schutzhaft* (i.e. protective arrest) to anyone who has become unpopular. The basic principle that legal punishment must not have retro-active force has been waived. Postal secrecy is likewise suspended, and control over telegraph and telephone has been established. The free expression of personal opinion has been set aside in favour of strictest tutelage ; liberty of the Press no longer exists.

The right of parents to bring up their children how they will, the liberty of religious bodies to order their own affairs, the freedom of art and science—all this belongs to the past.

In the economic field, the protection of private property is more and more endangered through seizure and confiscation on the part of the authorities—the principal sufferers being persons of Jewish faith or descent who had a leading position in business. By depriving them of their legal rights, they have, for the most part, been eliminated from the field of fruitful activity for the German nation.

The whole of Germany has been summoned by its Chancellor, Adolf Hitler, to a crusade against the

Jews, and we may be certain that the Chancellor and his henchmen, the Ministers Goering, Dr. Frick, and Dr. Goebbels, will not stop at half measures. Faithful to their principle of " everything or nothing," they are striving also, in the Jewish problem, to make a clean sweep by completely eliminating all Jewish elements from the population of Germany.

The object of this book is to reveal to the world the unbiased, unvarnished truth—every aspect of the tragedy which is being enacted. It is the spirit of hatred and selfishness which refuses to accord the Jew and his non-Aryan fellow-victim even a modest place in the German sun.

When a steamer at sea, in peril of foundering, sends out its S.O.S. calls, every vessel, of whatever nationality, on receipt of its appeal for help, changes its course to come to its assistance, regardless of the loss of time and money. That is the custom among seamen. The fate of the Jews in Germany resembles that of a sinking vessel. At the last hour its S.O.S. resounds wherever civilised human beings dwell.

As a result of this book, may this call be heard and answered. There must be the same custom among all mankind !

CHAPTER I

THE "DE-JEWING" BEGINS

New Year, 1933. Unrelentingly, the economic crisis spreads its sombre wings over Europe and the world. The Lancashire weaver, the Ruhr miner, the French wine-grower, and the Zuyder Zee fisherman bear alike the heavy burden of unemployment.

This crisis bears down with twice its weight on a country like Germany, which, after a disastrous war, accompanied by four years of starvation, passed through a period of inflation which brought money and private fortunes to the vanishing-point, then enjoyed a short industrial revival, only to relapse, with shattered hopes, into a new Slough of Despond.

It is a well-known medical truth that in a sick body new germs of disease easily implant themselves, as there is not sufficient force left in the organism to repel them. Such was the morbific condition of the German nation at the beginning of the disastrous year 1933. And that explains why the new gospel preached by the leader of the German National Socialist Labour Party, Adolf Hitler, continued to spread among the people. But it was not only the New Message itself which drew adherents from all classes. Whenever a new gospel comes to light, the question arises of the means by which it has been

spread. For years Adolf Hitler, by employing his unique talent for addressing public meetings, had known how to fascinate and arouse the enthusiasm of the masses with the fervour of an apostle. Financed by powerful groups of the rich industrial classes, Hitler and the delegates of his party had been declaring, in thousands of meetings held throughout the country, even in the smallest villages, that the great distress and hardships which had befallen Germany were not to be ascribed to defeat in war, nor to the world crisis. It was the Jews who waged war, in order to make money ; it was the Jews who introduced wonderful and colossal machinery, so as to deprive the workers of their bread-earning ; and it was, supposedly, the Jews who occupied the leading political positions, and only thought of their own profit, instead of the welfare of the country.

It is easy to understand that if the people are told the same thing year in, year out, with ever-increasing emphasis, the inevitable conclusion of every discourse being always : " The Jews are to blame for everything ; if the Jewish population were hunted out of the country, conditions in Germany would improve," the message will fall on willing ears.

If Hitler, in his book *Mein Kampf*, declares : " The Jew is past master in the art of lying and deceiving," it may well be retorted that this may more truthfully apply to his own methods in his struggle for power than pass for a considered judgment of what the Jews have achieved for the German State and the German nation. But Hitler lays no value on justice, which is a term—to judge from his book—which is lacking in his dictionary. Thus he says in

this work : " When the peoples of this planet are fighting for their existence, and have to face the question of ' to be or not to be,' *then all considerations of humanity or æsthetics fall into nothingness.*"

It is none the less surprising that a man who speaks with such open contempt of human and æsthetic values in the land of Goethe and Kant rouses sympathetic echoes even among educated classes. It should be pointed out, to begin with, that the influence of Jews on German politics has practically vanished since the days of Rathenau. Also in the Reichstag it has very seldom occurred that the number of Jewish deputies, proportionally, was in excess of the Jewish population of Germany. " The broad masses are merely a piece of nature, and it passes their powers of comprehension that men who declare that they pursue different aims can shake hands together. What the masses want is the victory of the strongest and the *destruction*—or, at least, unconditional submission—of the weaker." Whoever may think that these words are taken from Nietzsche, who said, " The people are like an animal, with stupid, staring eyes," is mistaken. They are the words of the national leader, Adolf Hitler, taken from his book, *Mein Kampf*, and are the explanation of his actions.

Hitler won his biggest victory in January 1933. Even then he was not yet able to obtain the unconditional submission of the parties which had been in power before. He looked for allies, and found them in the ranks of those who had joined him to make the so-called " Harzburger Front," to obtain a parliamentary majority. He needed these allies in

order to bring about a *destruction of the weak*. Faithful to the idea expressed in his book that " only the rogue-mentality of a bourgeois can conceive of the middle course as the road to heaven," it was clear from the beginning that he would make use of his allies merely as means to an end.

On January 30th the red flag of the Revolution together with the black swastika cross had won a complete victory. Undisturbed, and favoured by the Government, Hitler's brown-shirted hordes could from now on set up their cry : " Judah, Kick the Bucket ! " (" *Juda verrecke !* ") throughout German lands, from the Meuse to the Memel.

If German Jews, acquainted with Hitler's heretical doctrines, when they saw his party come into power, set all their hopes on the alliance between the Chancellor and the Hugenberg and " Steel Helmet " parties as a restraining influence on Hitler, they had backed a wrong horse. All too soon it became apparent that the so-called bourgeois Ministers were condemned to a shadow existence, and were to serve as stirrup-holders to Hitler. Those who bore the mark of shame transmitted to them by a Jewish mother were to feel the full brunt of the mediæval ideology which inspires the National Socialist Party programme. The value of a human being was no longer to depend on his spiritual development and his work for his country, but on whether or not his grandmother or grandfather had pure Aryan blood in their veins. In every town systematic proceedings were instituted for depriving Jews of their rights. The first menace came from Deputy Kube, president of the Prussian section of the National Socialist

Party, who threatened sharp measures for combating Jews, taking as pretext a polemical discourse which had been held in Hamburg. Deeds were soon to follow.

It is characteristic of Hitler's rule that he himself has only very rarely taken a clear stand in regard to Jews. He preferred to give his lieutenants a free hand in the matter. It was a case of the right hand not knowing what the left hand did. After the first great victory and the seizure of power, National Socialism had ample time and peace in which to prepare a new electoral campaign with a view to consolidating its power. This campaign again took on the form of an "Anti-Jew Drive," pure and simple, throughout Germany. The "de-Jewing," according to the new, elegant expression of Hitlerism, was able to begin. In the thousands of mass meetings organised by the party it was dutifully emphasised that one could get rid of the Jewish pest "without spilling a drop of Jewish blood."

After all the instruments had been tuned to this pitch, it was possible to put the programme into practice. The work was to start by tackling the most important means of public enlightenment—the broadcasting companies. Under the heading: "Cleaning up the Wireless Service," Hitler's official organ, *Der Voelkische Beobachter*, writes: "The Reichsrundfunkgesellschaft [Reich Broadcasting Company] has given notice to Chief Engineer Schaefer. With this measure one of the worst fruits of the November-System has been eliminated from our wireless system; for it has always been a secret of the Reich Post Office why the chief engineer at

the head of the technical branch of the wireless service had to be a Jew."

It is interesting to notice that this engineer was purely a technical expert, who was considered by competent persons to be an authority in his field. However, all his special qualities could not prevail against the one accusation : he had to plead guilty to being a *Jew* ! It was for that reason that on February 1st, 1933, at the special request of the Reich Minister Dr. Frick, he received notice. Together with four of his colleagues, he was designated an " unreliable element," and at once dismissed. Germany's salvation had begun !

Only a few hours later the newspapers announced that this engineer had taken his own life. He was one of the many who sought death, because the Government would no longer allow them to live and work for Germany, as, in its eyes, every non-Aryan is an unreliable element.

Meanwhile the foreign Press was showing feverish interest in the measures taken against the Jewish minority in Germany. Throughout the civilised world Jewish organisations manifested their sympathy with their German fellow-believers, and promised their help. It should, however, be pointed out that it was only the fate of the genuine Jewish population in Germany which aroused these manifestations of sympathy abroad, whereas nothing was said or done on behalf of the hundreds of thousands who were partly of Jewish extraction or had been converted from the Jewish to the Christian faith.

The vulgar and insulting anti-Jewish attacks emanating from official quarters in Germany took on

such dimensions that the well-known German philosopher, Count Hermann Keyserling, founder of the Darmstadt "School of Wisdom," published an appeal to the sense of justice of the German nation in the *Deutsche Allgemeine Zeitung*.

Criticising the spirit that prevails in German schools and universities, Keyserling recommends as sole remedy : "*to imbue the youth of Germany with the German spirit, but also with something that is the equivalent of the 'Gentleman Ideal'* to serve from earliest youth as a common and binding standard." These words aroused no echo. Hitler's *materialistic conception, which differs from that of a Marx in that it is devoid of a philosophic basis*, triumphed over the ideals of a Keyserling, which once had been rooted in the spiritual life of Germany.

Meanwhile foreign newspaper correspondents were informing their readers about the continued anti-Jewish campaign in Germany. It had never before been made so easy for them to report, quite objectively, and without the least exaggeration, what was going on in Germany. To supply documentary proof of the menace weighing on Jews in Germany, all they had to do was to reproduce what was published in the official Government papers, such as the *Voelkische Beobachter* and the *Angriff*.

By way of comparison, one had only to recall the former severe struggles of Turkish and Hungarian Jews for their economic and social rights in their own countries. Those persecuted Jewish minorities obtained the support of their fellow-believers throughout the world. Just as in Germany to-day, the reaction to these abuses was so strong that, by means

of solemn declarations on the part of the victims, all interference of foreign Jews in the inner affairs of Turkey and Hungary was forbidden. There are many points of comparison between what happened in Hungary fourteen years ago, and also in Turkey, and what is taking place to-day in Germany. In all three cases such declarations were forced from the leaders of the Jewish communities under threats from the Governments.

The *Voelkische Beobachter*, now the official Government organ, in its edition of February 15th, published an article entitled : " Chancellor Hamann and the Extermination of the 75,000 Persians." In this article it is affirmed that the Jews wish Chancellor Hitler the same fate as that of the Persian statesman Hamann. Needless to say, the gist of this article is another violent incitement against the Jews.

In this connection it should be pointed out that every form of violence is repudiated by the Jewish community. It can, however, be assumed that injustice and persecution cannot be permanently maintained as legal Government measures for ruling a country. History proves that in the end justice always has asserted itself as the guiding principle in the life of nations.

It is this very sense of justice, so strongly rooted in the Jewish race, which prevented Jewish communities in other countries from regarding the situation of Jews in Germany as merely an interior question of the " Third Reich." The idea that any Government which happened to be in power could decide to treat " its " Jews as it pleased, was a

conception that not only Jewry, but every practical-minded country outside of Germany must refuse to admit. So throughout the civilised world leading opinion decided that it was necessary to watch carefully the situation of Jews in Germany, and give their help whenever possible. It is known that the diplomatic representatives of the principal foreign Powers made representations to the German Government regarding the persecution and disenfranchisement of Jews.

All this proved, unfortunately, fruitless. The German Government took no heed of foreign opinion, and refused to abandon its purpose of making German Jews social pariahs in their own country, depriving them of legal rights and any voice in the business and economic life of the community.

A step in this direction was the Press Decree, promulgated by the Reich on February 4th, whereby Jews, without the possibility of legal redress, were handed over to the mercy of the leaders of the National Revolution. The highest State authorities, who were more and more strictly brought into line (*gleichgeschaltet*)—to employ the favourite expression of National Socialism—declared that all who ventured to criticise the treatment of the Jewish Problem in Germany were guilty of high treason. In prisons and concentration camps there was plenty of accommodation for indiscreet critics.

By way of introduction to this Press Decree, Herr Goering, Minister of the Reich, announced on February 15th :

"This decree is not calculated to prevent the ranks of the people supporting the National Government from giving their welcome and necessary collaboration for furthering the noble ideas of the Government."

By this pronouncement *carte blanche* was given to the anti-Jewish yellow Press to publish anything it saw fit regarding pretended Jewish infringements of the law, and no responsible newspaper has the right to protest against the most fantastic inventions of the official Press. Thus, by openly resorting to force, the Jewish population of Germany is deprived of all protection through the Press, and of every possibility of proclaiming its opinions.

With the blessing of this Emergency Decree concerning the Press, the *Westdeutsche Beobachter* was enabled to publish, in huge letters: "JEW SCOUNDREL SHEDS BLOOD OF GERMAN WORKERS!" By "Jew Scoundrel" this high-minded paper means the Reichstag Deputy Leder, who is of pure Aryan descent, and has never had any connection with Jews. By such distortions of truth it was to be hammered into the German people that everything which in National Socialist eyes was abusive and blameworthy was of Jewish origin.

A classical example of this unheard-of Jew-baiting, is the attack made by the *Voelkische Beobachter* on one of the most national-minded men Germany has ever produced.

In the edition of April 2nd, 1933, the following was printed in thick letters and reproduced, without a hint as to its ironical nature, by a large portion of the popular Press:

"In the *Posthumous Papers* of Walter Rathenau, published by the Jewish firm S. Fischer, in Berlin, we read, in Vol. I., an article under the heading 'To France,' written by this Jewish German Foreign Minister on February 6th, 1920. Open your ears! You will be struck with amazement. The Jew Rathenau writes to France:

"'France is to-day politically very strong, thanks to her great and victorious army and to powerful alliances. Even should these alliances with Italy, England, and America be maintained for five hundred years, without any relaxing, every far-seeing person can only give France this advice: Do not rely thereon. Destroy Germany: destroy in the true sense of the word—kill her inhabitants, colonise her lands with other races. It is not enough to divide up her empire into small States. If you really wish to dishonour your neighbour—destroy her utterly, so that even the memory of Germany is wiped out. There still remain enough powerful nations. Should one of these rise up against you at a moment when you are not at the height of your political might then it will fight against you with the memory of Germany's disgrace and will make this memory tell against you.—Wipe out this memory by wiping out the German nation.'"

Every intelligent reader will at once realise that this is not intended as a serious message to France; but, quite the contrary, as a protest rising from the bitterest depth of the writer's heart against France's pitiless attitude towards Germany. Walter Rathenau was a great German patriot, who thought that by

appealing to the best instincts in France and to French ideals of humanity, to bring thinking Frenchmen to a reasonable view of things.

The quotation is taken from the first volume of *Posthumous Papers*. Following directly on the passage cited above, is the following amazing example of the mendacious effrontery of this newspaper :

" Do you realise this ? Is this what you want ? Is that France's mission ? Very well then. What we still have to lose, including our lives, is hardly worth preserving. Your armies are ready—forward march !

" But if this is not what you want, then, men and women of France, make peace. But peace cannot be founded on dishonour and injustice, but on those principles which you have so far defended : the ideal of humanity and of human justice."

Without further commenting on this article of the *Voelkische Beobachter*, it should be remarked that, until he took over the government, Adolf Hitler was the official editor of this paper, which continues to be his organ and to indulge in the style and tone which characterises his book *Mein Kampf*.

In the same way, the *Angriff*, on February 18th, published an article, under the following heading : " The Jewish Vampire : 14 Years of Jewish Business Scandals," which recounts the misdeeds of various Jewish swindlers (for which the Jewish community as a whole is as little to blame as the German nation can be blamed for the crimes committed by certain Aryans) in such insidious and venomous fashion that the ordinary reader's mind cannot resist absorbing a new dose of anti-Jewish poison. By these means anti-Semitism is artificially poured into the soul of

the German people, as molten iron is poured into a mould.

The past master of this art is Dr. Joseph Goebbels, editor of the *Angriff*, who was appointed, by the Leader, Minister for Propaganda and Enlightenment (*Volksaufklaerung*) in recognition of his exceptional mental qualities. Thanks to his " new German mentality," he is able to present the moral degradation that befell Germany during the inflation years as a Jewish conspiracy. The people are inoculated with the conception that Judaism is the same as cheating and swindling. Yet no mention is made of the fact that the greatest scandal of wholesale corruption in recent years was that of the brothers Lahusen, who cheated the nation out of millions. But, as they contributed large sums to the cause of National Socialism, their misdoings have to a large extent been pardoned, and the Nazi Press is careful not to mention them.

If the Jews in Germany venture to protest and defend themselves against calumnies, such as those cited above, they are taken into *Schutzhaft*.

This is a simple and effective measure adopted by the National Revolution : whoever is under lock and key is bound to keep his mouth closed ! *Schutzhaft*, which can only be compared to forced labour in a criminal settlement, is very frequently employed. Only in future times will it be known how many tens of thousands of German citizens have been subjected to this measure and how many of them will never again see the light of day.

So the position of all those Germans who have Jewish blood in their veins becomes more intolerable

every day—notwithstanding the efforts of Lord Rothermere in the *Daily Mail* to put a different complexion on the situation. It would seem that his study of this situation is solely based on his reading of the *Angriff* and the *Voelkische Beobachter*. We would advise him, when he comes again to Germany, to get in touch, incognito, with the rank and file of the population. Only in strictest privacy, after his interlocutors have assured themselves that no one is listening, will he learn how things really stand in Germany, and what has become of personal liberty and the freedom of popular opinion.

Another task the National Socialist Press has set itself is to prepare the ground in Germany for purging art and science from the nefarious Jewish influence. So the *Voelkische Beobachter* stamps all artists, whose political noses offend it, as Jews. In an article, entitled, " Concerning the domain of German art in the hands of Jewry," we could read, on February 25th, that " the reversing of the standard of values is one of the highest tasks the Jews have set themselves." Then, as usual, all modern artists and architects are represented as " Jews " ; as, for example, to mention a few : the Russian Kanddinsky, Gropius, Taut, Le Corbusier. The poet Heinrich Heine is referred to by the writer as " the genius of baseness "—evidently forgetful of the fact that Heine's " Lorelei " had the questionable honour of being included as a German folk-song in the official National Socialist song-book. It is true that a feeling of mortification caused the name of the author of this song to be suppressed.

When, in the streets of Berlin, the pamphlet

entitled, "*Juden raus!*" ("Out with the Jews!"), written by Dr. von Leers, is sold by brown-shirted youngsters for the price of 10 pfennigs under the eyes of the watchful police, it is not difficult to guess what the contents of this pamphlet are. It is this same "national movement" which has made a point of instilling the sense of honour in the minds of the popular classes!

The *offensive assertions* contained in this pamphlet regarding the origin of the Jewish race, the Old Testament, the Jewish religion, etc., make up a veritable arsenal for anti-Semitic attacks. There we find served up once more, with full details, the fiendish legend of "Jewish ritual murders perpetrated on innocent non-Jewish children," as well as the alleged plans for world domination, forged by the "Wise Men of Zion," arranged for popular consumption.

The "Third Reich" also lost no occasion for generously advertising the advent of the "new German spirit" in German literature. Therefore it may be interesting to take a closer look at the first-fruits of this "new spirit."

In railway bookstalls and other places a book is on view entitled, *The Way Jews Look At You*. On the blue-and-white cover there is the portrait of the well-known Jewish comedian, Kurt Gerron. This book consists mainly of photographs of prominent personalities of Jewish origin. But—without explaining the reason—there are also pictures of such pure German Catholics as Erzberger and Adenauer, as well as of various non-Jewish Socialist members of Parliament; as, for example, Karl Liebknecht, and

also the former Commissioner of Police in Berlin, Grzesinski, neither of whom is of Jewish descent. This gallery of portraits contains fine intellectual faces, some of them without any marked Jewish traits. Taken by themselves, these types of intellectuals are in no ways remarkable, certainly not repugnant. But the sensational element of this publication consists in the *composition* of this gallery. This is particularly suggestive, because the portraits of men of science and letters are intermingled with those of profiteers, swindlers, and other undesirable characters in a manner that shows the author's shrewd insight into the psychology of the general public.

The book is divided into six parts, under the designations : (1) Sanguinary Jews ; (2) Lying Jews ; (3) Swindling Jews ; (4) Subversive Jews ; (5) Art-Jews ; (6) Money-Jews. The poet Jacob Wassermann figures among " Money-Jews," his portrait being erroneously given for that of the bank manager, Oscar Wassermann.

The editor, Dr. Johann von Leers, who headed the German Students' Delegation at the Student Congress in Leyden, Holland, writes, in his introduction to the book : " So that everyone may see what *devils in human form threaten Germany with a new Jewish domination*, we have here reproduced their portraits ; and, to show foreign countries how merciful the German people have been, we have appended to every portrait and name the word ' unhanged.' " This preface concludes as follows : " Should in later times our descendants, through misplaced humanitarianism, complain of the alleged

severity of this anti-Jewish legislation, they may find in this book the portraits of those men who brought their ancestors to the brink of despair and ruin, so that they may safeguard their own children against the danger of a new Jewish domination."

It goes without saying that text and captions accompanying these pictures carry out what has been promised in the introduction.

One may well ask what " cultural development " is registered by this " new German spirit." For the mind-poisoning process begins among children, who are taught the folk-song of the " Third Reich " in school.

First of all should be mentioned the *Sturm- und Kampfliederbuch* (*Storm and Battle Song-book*), and the *Nationalsozialistische Liederschatz* (*National Socialist Treasury of Song*), both of which can be purchased in the streets of Berlin for the price of 10 pfennigs. In the song entitled " People to arms ! " (" *Volk ans Gewehr !* "), recognised as the semi-official national hymn, the second verse announces :

Many years went passing by,
The nation was subjugated and cheated,
Traitors and Jews had profit thereby,
Exacting sacrifices without number.

The end of the last verse is as follows :

For Hitler, for freedom, for work, and for bread !
Germany awake ! Death to Judah !
People to arms ! People to arms !

When wireless appeared in the world, every country recognised that its chief task would be, not

only to supply the public of all countries with amusement, but to educate them in regard to all the forms of progress of our present-day civilisation. In Germany, as we know, a Ministry for Propaganda has been created under the direction of Dr. Goebbels. In spite of his somewhat insignificant appearance, this leader of National Socialism has become one of the most striking and dexterous personages of the new régime. Striking in his personal qualities—dexterous in his choice of words and the special colour and note he has given to the anti-Semitic propaganda—he has known how to assert himself by the side of Hitler as a sort of tribune of the people and gain the favour of his Brown-Shirts. So there is nothing surprising in the fact that, at the instigation of the Propaganda Ministry, the Berlin wireless station, in honour of Hitler's birthday, has adopted the tune of the afore-mentioned song to mark the intervals in its broadcast programme.

In this way the entire world will have its attention drawn to this song, and those who were not yet acquainted with the text which enhances this semi-official hymn, can now learn to appreciate its intrinsic merits. The intention is, of course, that, by broadcasting such calumnies and accusations, people of Jewish descent and Jewish faith, wherever they may reside in the world, shall feel themselves insulted and humiliated. For National Socialism loses no opportunity of wounding the feelings and insulting the honour of Jews whenever and wherever it can reach them. For this purpose all ways and means are good ; there are no limits to this hate-passion. "Judah, Kick the Bucket!" ("*Juda verrecke!*")

continues to be the slogan of Nazism. It dominated all electoral meetings, and even figured in propaganda speeches delivered by the Chancellor ; as, for example, in his electioneering speech in Kassel.

The " de-Jewing " of the German Empire has begun ! The attack on objectionable rivals has started ! Away with the Jewish business man ! Away with the Jewish employee ! What need of Jewish doctors and Jewish lawyers ? This is the message that the Nazi leaders din into the ears of the credulous masses. Make a clean slate of it—wipe out the Jews, and the sun will nevermore cease shining over Germany !

Or may not perchance this sunshine engender a thunderstorm—this senseless hate beget sobering hours of repentance ? So far the gospel of hate has only brought destruction and desolation into the lives of nations. Hitler wishes to give us the proof—for which we shall wait in vain—that through hatred one can sow the seed of a future faith.

CHAPTER II

THE BURNING OF THE REICHSTAG

End of February, 1933. Despite the opposition of Hugenberg and the other bourgeois Ministers, Hitler brought it about that the Government of the National Revolution drove the German citizen, worn out with so much voting, once more to the polls, in order to obtain full powers—a blank cheque from the nation for himself and his party. He called for the support of the masses, promising them in return the golden calf of "work for all." The "Jewish Marxist Rule" was to be buried once and for ever. After fourteen years of Jewish misrule, as was boastfully alleged (on the strength of suppression of the truth and deliberate inventions), Germany was now to become the Land of Milk and Honey.

Not long ago an American newspaper attributed Hitler's success to the fact that during the last critical years the opposing parties found only political *dwarfs* to put up against him. One would probably not go far wrong in applying this same term to the bourgeois Ministers in Hitler's Cabinet. Ministers and leaders of parties should be endowed with the faculty of rightly appraising the forces ranged behind them. But the aforesaid bourgeois Ministers were

lacking in this faculty. They relied on the given word of Hindenburg and Hitler as on a rock of iron, and it never entered their heads that Hitler was only utilising this new election to turn them out of office.

The special task of this election campaign was to lay the final foundations for the complete destruction of the Jews in Germany. Moreover, it soon appeared—notably through the elections of November 12th, 1933—that Hitler's object in organising elections and plebiscites was not to sound popular opinion, but to use the voters as tools for interior and exterior political ends.

The anti-Semitic wave worked like a stream of cold water on iron. It only depends on the state of the iron what the result will be. If the iron is red hot, it turns into steel under the cold douche. But if the iron is cold, the effect of this water treatment will be merely to hasten the accumulation of rust. It was, therefore, an excellent sign that, under this ordeal, Germans of Jewish descent appeared to gain in moral strength and courage. They were conscious of having committed no wrong, and that in the accomplishment of their duties towards their country they were in no way behind their Aryan compatriots. Now that they were isolated and abandoned, they opposed, and are opposing, their steeled will against the attempt to deprive them of their rights, sealed through the blood their sons shed in the defence of Germany.

February 27th, 1933. Citizens taking their walk in the Tiergarten and Unter den Linden are discussing the results of the impending elections. On all sides are groups eagerly defending varying political points

of view. Karl Mueller, a Charlottenburg locksmith and member of the Communist Party, having finished his daily task at the Siemens Works, is on his way home. Leaning on his bicycle, he is conversing with the carpenter, Albert Paul, of the Social Democratic Party, who lives in the Werftstrasse. Both are still wearing their party badge. Paul is of the opinion that justice will assert itself and that no German Government will overthrow the political party system in Germany. He has learnt, in following the courses on political science organised by the Social Democrats, that even English Prime Ministers try to organise a parliamentary Opposition, when none exists. He has been told that real statesmen feel the need of criticism, by which alone they can find out whether they are on the right or the wrong road.

The Communistic locksmith was not of the opinion of the Social Democrat Paul. He pointed out that Hitler would copy the Italian system. The errors of Fascism would be repeated without profiting by past experiences, since no criticism of the Government would be tolerated. He then explained how the Communist Party in Italy was suppressed. One day a Fascist leader was attacked by a group of persons whose identity has always remained wrapped in mystery. Thereupon, through clever propaganda, it was instilled into the public that the aggressors were Communists. Taking as pretext this outrage, which has never been cleared up to this day, Mussolini forbade all activities of the Communist Party in Italy.

While the two workmen are still talking, they

suddenly hear in the distance the long-drawn-out tooting of the fire-brigade, followed by alarm signals from all surrounding streets. Like wildfire the news is spread : the Reichstag is burning ! The sky against the distant horizon is reddening. Huge columns of fire are shooting up, as the flames spread rapidly. Wide police cordons are drawn about the Reichstag building. Amidst the water-hoses the Government automobiles are forcing a path. Within a few minutes Hitler and Goering are on the spot.

Before there had been any possibility of a regular inquiry, the news was broadcast to the world that Communists and Social Democrats had set fire to the Reichstag building.

Every functionary of the National Socialist Party rubbed his hands and rejoiced : Communists and Social Democrats, Marxists and Jews, had done the deed ! " Vote for our National Leader, Adolf Hitler ! " Herewith the day had been won for the Nazis in the electoral battle. The extermination of all bourgeois elements, the defaming of culture, the denial of tolerance, could begin.

The story of Aladdin and his lamp is familiar to all of us from our childhood days. Here it almost seemed as if this tale of the lamp, which we have merely to rub to see our wishes fulfilled, had come true.

Within a few hours of the fire a thorough " cleaning up " began. This was made outwardly evident to the excited populace by the Government order to suppress all political posters of the Communist and Social Democratic Parties, however innocent in character. Meanwhile the police discovered the

incendiary in the person of a quite unknown Dutchman of the name of van der Lubbe, who, according to official information, was said to be a Communist agitator.

It must, for the sake of justice, be remarked that this van der Lubbe had, years previously, been excluded from the Dutch Communist Party on account of his untrustworthiness. Nearly all Communist members of the Reichstag and party leaders, as well as many well-known Social Democrats and other notabilities of the Left, were put under lock and key without further explanation. The mystery of the Reichstag fire was not made clear by the verdict of the Supreme Court in Leipzig. Van der Lubbe has been beheaded. Will his secret ever be disclosed ?

Under the heading : " Jewish Organisation of the K.P.D. cleared out," the *Voelkische Beobachter* of March 2nd, 1933, writes :

" The so-called ' Central Association of German Citizens of Jewish Faith ' has (as has also been noticed elsewhere) obviously every reason to be apprehensive about the most recent political developments. For this reason, very thorough domiciliary visits in the homes of the members of this organisation were undertaken by the Kriminal- and Hilfspolizei, S.A. [Sturmabteilung] and S.S. [Schutzstaffel]. A large quantity of propaganda material for inciting the public against the National Freedom Movement was discovered and confiscated. Six members of the Central Association were taken to police headquarters and the offices of the organisation closed."

The account given by the *Voelkische Beobachter* in

no wise corresponds to the facts of the case. Various assertions—as, for instance, that the Central Association is a Communistic organisation—are so absurd that their falsity is *ipso facto* apparent.

What is more difficult to understand is how this newspaper gained possession—as it claimed it did—of a poster which was said to have been discovered in the course of these domiciliary visits. For it is hardly to be supposed that a Press representative from the *Voelkische Beobachter* officially took part in this police raid. It should also be noted that, instead of six members of the committee being taken in custody, only two persons were apprehended : the syndic, Dr. Hirschberg, and a *Christian* technical employee named Rohse.

In a declaration published by the Central Association, we read the following :

" The Central Association is the association of German Jews, and has for its object the combating of anti-Semitism. This campaign is carried on quite openly and only by legal methods. We indignantly deny having the slightest connection with any movement directed against the State or religion."

Other acts of violence were also committed. At Wernsdorf, near Erkner, shortly before the burning of the Reichstag, as reported in the *Vorwaerts*, fifteen men in S.A. uniform, armed with pistols, entered the villa of Professor Dr. Rosenstein, the director of the Jewish hospital in Berlin. There they seized valuable sporting guns and ammunition and made off in private cars. Similar " search proceedings " were undertaken in the homes of other prominent Jews—business men, lawyers, doctors,

and economists. These acts of banditism, committed by subordinate groups, were tolerated by the Government. Every act of violence was concealed under the cloak of Communism, and Communism, in turn, was identified with Jews.

Needless to say, the so-called National Press made no mention of the fact that on March 3rd an interview took place between the chairman of the Central Committee, Dr. Julius Brodnitz, and Minister Goering, the former being accompanied by his secretary, Dr. Wiener, and that, as a result of this interview, Herr Goering became convinced that there existed no proofs of Communistic or anti-Government action on the part of the Central Association.

In this poisoned atmosphere the Reichstag elections of March 5th took place. The result was just as one could have expected : 43 per cent of the German voters—17 millions in all—voted for the party devoid of any settled programme other than the extermination of Jews in Germany. For the Jewish community of Germany, henceforth, the political horizon of their country was darkened with storm-clouds, charged with flashes of lightning, each of which was intended to bring fresh disaster to them. Destruction, woe, and despair marked the path of the storm wherever it passed.

The result of the German elections destroyed at least *one* illusion : namely, that the German people were surfeited with phrases about national resurrection and re-birth. The thousands of public meetings organised by the Nazis, the thousands of promises, thousands of lies, had had their effect on the credulous

masses. All German citizens who were of Jewish blood, but had, through assimilation, become entirely merged in the national spirit of their country, had hoped until the last moment that the Nazi battle-cry, " *Juda verrecke !* " was merely an electoral slogan, not to be taken too seriously. Probably there has never been a more tragic misapprehension.

Thanks to the widespread campaign of lying assertions which had marked the electoral battle waged by National Socialism, the people of Germany had gained the impression that the national parliament, the Reichstag, consisted mostly of Jews. Even abroad (we need only refer again to the aforementioned article by Lord Rothermere) the conviction was gaining ground that the decisive factors of German politics lay in the hands of Jews—a conception which is radically false.

One need only refer to Kuerschner's handbook on the new Reichstag, which contains a notable innovation : a separate list of Jewish members, with the following commentary :

" This list does not indicate how many members confess the Jewish faith, but how many are certainly of Jewish descent. Declarations of religious belief proved to be misleading, since the majority of the members in question described themselves as ' free-thinkers,' ' dissidents,' or ' without a fixed creed.' Only a few confessed to belonging to the Jewish faith, and fewer still declared that they were of Jewish extraction."

Mention is then made of the number of Jewish members in the Reichstag : in 1928, 11 Social Democrats and 3 Democrats ; in 1930, 11 Social

Democrats and 1 Democrat; in 1933, 6 Social Democrats.

As a matter of fact, among the 11 Social Democrats mentioned, only 2 were Jews : Hugo Heimann and Dr. Moses. Another one, Dr. Marum, a Karlsruhe lawyer, is of Jewish origin, but describes himself as " Dissident." The other Social Democratic members mentioned, who are not of Jewish extraction, also denote themselves as " Dissidents " ; for, as is known, the Social Democratic Party was in favour of its representatives renouncing official adherence to any Church. Of the 3 Democrats mentioned, Ludwig Haas and Georg Bernhard were Jews. In the case of the third, Dr. Stolper, the question of Jewish origin is contested, he himself having always maintained that he had no connection with the Jewish community.

If this list, contained in a semi-official work of reference, is intended to give the impression that Jews are the determining factors in the parties of the Left, the actual figures given suffice to prove the contrary. Nor can it be contended that the Communist Party in the Reichstag contains a larger percentage of Jews.

The strong nervous tension resulting from the elections, and the suppression of independent news sources, gave rise to uncontrollable rumours, which also spread to foreign countries. For these rumours—the so-called *Greuelmeldungen* (atrocity stories)—the Jews of Germany can in no way be held responsible. The actual facts of the systematic slandering of Jews were in themselves so deeply tragic that any exaggeration of things could only do harm. Twenty-four

hours before the Reichstag elections the *Angriff* published, under a portrait of Hitler, with a facsimile reproduction of his signature, the following :

" Thus the Jew is to-day the great inciter for the utter destruction of Germany. Wherever in the world we read attacks against Germany, they are the fabrications of Jews, whether in peace or in war."

It is evident, from such a pronouncement, how necessary Jews are to the National Socialist Government for carrying out their interior policy. But this must not be taken in the sense of Professor Werner Sombart, the well-known German economist, who has declared that the Jewish influence on the German people can be compared with the expanding power which yeast has on cake.

Herr Hitler, to be sure, has need of the Jews, but for another purpose : he needs a scapegoat. The same number of the *Angriff*, of March 4th, publishes a hair-raising anti-Semitic story of alleged atrocities committed by Jews. We shall not be surprised if one day the foolish legend of " ritual murders " is again dished up to serve some political end.

The local governments of the various German States also compete with the Reich in anti-Semitic decrees and announcements. Thus the government of Thuringia on March 4th published an announcement, redolent with the spirit of hatred and calumny :

" The Thuringian Government, in order to protect the German people, to safeguard its honour and maintain peace and order, sees itself obliged to dissolve and suppress the Central Committee of

German Citizens of Jewish Faith in Thuringia as from Saturday next at twelve o'clock. The activities of this association are responsible for the fact that the German nation and its leaders, as well as the National Government, have been slandered in an unscrupulous, *talmudistic*, untruthful fashion, especially in the foreign Press."

Presumably this action of the Thuringian government was prompted by the announcement in the *Voelkische Beobachter*, which asserted that police investigation had shown that the Central Association was a " Communistic auxiliary organisation." Although investigation furnished no proofs of this accusation, no official correction of this announcement followed.

What should be noted here is that for the first time an official Government announcement speaks of " unscrupulous, talmudistic " methods of prevarication.

This economic and social degradation of the Jews in Germany, which often resulted in great hardships, resounded throughout the world. In viewing the events in Germany, the foreign Press was guided by principles of political and economic justice which were opposed to the suppression of all personal liberty. On the other hand, reporting on German affairs was made almost impossible through secret censorship of letters and the promulgation of a law concerning the " discrediting of the Government." It is therefore not surprising that the independent-minded Press throughout the world organised an onslaught on the barbarous measures for depriving German Jews of their civil rights. In all parts of the

world the great Jewish organisations protested in mass meetings and appeals against the legalising of this injustice under the sign of the swastika cross. This spontaneous action was inspired by reports from Germany stating the facts of the case, which outraged every sense of humanity.

It is true that reports were also spread abroad which ran counter to truth. These included many of the so-called " atrocity stories."

Fantastic inventions of all sorts did great harm to the Jewish cause in Germany, and the question arises, Who may find interest in spreading false stories ? For nothing is more dangerous for a just cause than discrediting its champions by supplying them with false data. The exploding of these blood-and-thunder stories confused the minds of those who were ready to take up the cudgels for German Jews to prevent their extermination.

It is a fact that a series of separate aggressions against the Jewish population were perpetrated, some of which resulted in loss of life, liberty, and property. There are many witnesses to affirm that a great number of atrocities have been committed against peaceful citizens ; and these genuine atrocities cannot easily be forgotten.

The " Third Reich " fully realises, however, that it possesses a much simpler means for destroying the Jews : legal coercion. In all measures and decrees adopted by the Government it is obvious that there is one clearly marked line, and that is the systematic elimination of Jews from all professions. Compared with this unrelenting pursuit of the one object, the famine blockade, to which Germany was submitted

during the war, appears like a just and beneficent act.

The justice of this assertion is borne out by those who are applying this new system. As an example, we refer to a speech delivered by General von Westrem, chief of police in Frankfort-on-the-Main, on the occasion of a celebration held on March 21st, and reported by the *Frankfurter Volksblatt*, which contains the following passage :

" I have been summoned to the assistance of big shops, where ' looting was going on.' On inspection, I ascertained that no shop had been looted. An S.A. man (Brown-Shirt) does not tamper with such merchandise, if for no other reason than that he knows it is only good to last ' from mid-day till noon.' No S.A. man would lay hands on a Jew, because he realises that the Jew is an inferior creature. We consciously repudiate Judah, because we know its disintegrating influence on the soul of the German nation. And, because we know that Judah is the *fungoid growth that is rotting the German people*, we shall not attack it by isolated actions, but by *legal methods*. How disintegrating the influence of Judah is has been proved by the *domiciliary visits paid to the Central Association of German Citizens of Jewish Faith*. German comrades ! Frankfort, the old imperial city, the town of Goethe, is rotting with the Jewish plague. Nor shall I permit that animals born on German soil be tortured to death according to sadistic Oriental methods of slaughter. If the Jew cannot eat our meat, then let him, who grew fat as war profiteer, eat turnips and potatoes, as you were forced to do during the famine-winter of the war.

You need not tremble, Jews ! We shall observe the law—so assiduously that you will soon find our legal methods very irksome. Then you can go to Palestine and skin each other ! "

What this " observance of the law " meant, was shown a few hours later, by a report from Gleiwitz, published by the *Vossische Zeitung* :

" Violent scenes have taken place in the Gleiwitz lawcourts. A large number of young fellows forced their way into the building and *maltreated various Jewish lawyers*. Justizrat Kochmann, seventy years of age, was struck in the face, and other lawyers were cuffed and knocked about. A Jewish *Assessorin* [woman assessor] was taken into protective custody [*Schutzhaft*] by lawcourt officials. Legal proceedings had to be suspended. Police occupied the building."

It is superfluous to comment on these things. What the opinion of cultured minds is may perhaps be rendered by the words spoken by one of the greatest living German poets, Gerhard Hauptmann. In the *Conversations with Gerhard Hauptmann*, edited by Joseph Schapiro, the poet makes the following remark :

" Although my feelings are essentially German, a real racial sentiment is quite foreign to me. I had never to combat such stirrings in me, as, for instance, Tolstoy, who had inherited anti-Semitic instincts, had to do. I do not judge people according to the colour of their skin, nor do I ask to what religion they belong ; and, if I happen to notice the one, or am informed about the other, these facts only interest me outwardly, as phenomena, so to speak. *There is a spiritual level—it is named Culture, and is really an*

overflow of our spiritual activity—which we must all try to attain. For those who have reached this point, the only qualifications which raise people to this level are those of the spirit and the human heart. And it is only on this high level that we feel unsuspected affinities which enrich and illumine our lives."

One wonders whether Herr Hauptmann would express such opinion now that he has been recognised by Dr. Goebbels as one of the representatives of German culture.

But the men of the National Revolution have not reached the standpoint from which culture and anti-culture appear as eternally established spiritual factors which are innate in humanity. They believe that the principles of the " new German culture " can be dictated to human beings.

This task has been entrusted to a certain *Studienrat* in Hanover, Dr. Rust, whose name was formerly unknown to the world, but who has recently acquired some reputation by publishing anti-Semitic pamphlets. The misunderstood words of the poet, " *Am deutschen Wesen soll die Welt genesen* " (" The German spirit shall revive the world "), have also been annexed by the Prussian Minister of Education, who has displayed great talent for depriving German science of her most eminent minds. Has His Excellency not read what Count Hermann Keyserling—who, in mental stature, is certainly several heads taller than he—writes in the *Deutsche Allgemeine Zeitung* ?

" I have been told of national circles who would rejoice if Albert Einstein, because he is a Jew, were to leave Germany for ever, notwithstanding the fact

that Einstein is without question one of the two or three recognised revolutionising spirits of this age and is everywhere looked on as German."

All these things prove that the "new German culture" is a result of the absence of culture. Although the new measures of the German Government are given legal force throughout the country, it is none the less understandable that the right of free criticism, forbidden in Germany, is freely practised outside her frontiers. But, if foreign newspapers indulge in adverse criticism, this must obviously be the work of Jewish reporters. There might be justification in saying that the slogan of the new German system of government should be the adage: "If you won't be my brother true, I will break your head in two!"

It was thought that this method might be applied to the foreign Press, which was fed with interviews scarcely in accordance with the facts of the case. The Government of the German empire, like the Government of every other leading country, depends on what attitude public opinion throughout the world adopts towards it. It must be frankly affirmed that the Press of the world allowed itself to be intimidated by Hitler. On the one hand, it has to submit to the Chancellor accusing it of being totally "Jew-inspired" ("*verjudet*"), on the other hand, it sees itself forced to publish in big letters an interview with him, which, though it depicts his spirit, does not depict the truth. This interview is one of the few pronouncements on the Jewish question which Hitler has made since his appointment as Chancellor.

In this interview, published in the New York

Staatszeitung, the Chancellor declares that there are documentary proofs, still kept secret, of the discovery of a Communistic world conspiracy. In regard to the freedom of the Press, he says that he will exterminate the polypus of the Jewish-Marxist Press. He then proceeds as follows :

" Why does the world shed crocodile's tears over the richly merited fate of *a small Jewish minority* ? But what happened to the conscience of the world when millions in Germany were suffering from hunger and misery ? I ask Roosevelt, I ask the American people : Are you prepared to receive in your midst these *well-poisoners* [*Brunnenvergifter*] of the German people and the universal spirit of Christianity ? We would willingly give every one of them *a free steamer ticket, and a thousand-mark note for travelling expenses*, if we could get rid of them. Am I to allow thousands of pure-blooded Germans to perish, so that *all Jews may work, live, and be merry in security while a nation of millions is a prey to starvation*, despair, and Bolshevism ? "

A similar declaration was made to the *Sunday Express* by the dexterous German Minister for Propaganda, Dr. Goebbels. There is a well-known make of gramophone records entitled " His Master's Voice." It cannot be denied that Dr. Goebbels is also an excellent interpreter of *his* master's voice and intentions. Thus he declares :

" In view of the incredible reports of the shooting and torturing of Jews in Germany, one is greatly tempted to offer a reward to anyone who can mention a single Jew who lost his life during the National Socialist Revolution."

Though it is not worth while stopping to examine

the generalised affirmations of Hitler, it seems necessary to put a few questions to Dr. Goebbels in reply to his declaration.

What has become of the countless numbers that were taken into *Schutzhaft*, and who have remained cut off from the world? What has become of the many victims imprisoned in concentration camps all over Germany? The foreign Press was merely informed that they were well treated. Several Press representatives were allowed to see prisoners, who could not complain.

But it is not what is shown to the public, but what is concealed from it, that would reveal the mediæval methods that obtain in the concentration camps. Perhaps some day we shall be told the numbers of German Jewish citizens who were "shot while trying to escape"—to employ the curious phrase of official reports. We shall only refer to the shooting of the Munich lawyer, Dr. Spiegel. He was shot within the Dachau concentration camp, which is surrounded by high-tension cables that make all escape impossible. But the official report declares: "The Munich lawyer, Dr. Spiegel, was shot while trying to escape." Shall we ever be told who the persons were that were found, in solitary places, murdered by unknown hands?

Reference might also be made to the Hanussen case, which is said to be highly embarrassing to high-placed officials of the present régime—some very near the top of the Prussian Government. Is it not a fact that Prime Minister Goering, Dr. Goebbels, and, above all, the Nazi leader, Count Helldorf, were at one time in very friendly relations with Hanussen,

till they learnt that he was of Jewish descent? A Jew in company of the leaders of the Nazi Party! The matter was promptly settled. . . .

A very interesting piece of news, which has the advantage of not having been officially labelled as a "fantastic atrocity story," appeared in the Klagenfurt Nazi organ, the *Vormarsch*, on April 28th. This is a description of a visit which the local Nazi *Gauleiter* (leader), Herr von Kothen, paid to the city of Worms and the local concentration camp. Arriving on Saturday in Worms, this Nazi reporter was surprised to see "so many private cars buzzing along with S.A. or Brown-Shirt police (S.S. Hilfspolizei) sitting in them." The mystery was quickly explained.

"In one of these cars I discovered an S.A. comrade of the Old Guard. When I asked him how he came to possess such a fine car, he answered, smilingly, that, to facilitate the Jewish boycott, the Jews had, of their own accord, lent their cars, and, what was more, had declared their readiness to supply gasoline for a week, free of charge."

On passing through the town, Herr von Kothen arrived at the concentration camp. "The persons committed to *Schutzhaft* had been interned in an empty Jewish paper factory, which proved especially suited to this purpose. The prisoners sleep on straw beddings, 30 to 40 centimetres thick, and do their own cooking. They are amply provided with provisions, supplied by Jewish firms—induced thereto by the kindly arguments of our S.A. men."

What these "kindly arguments" really are, is sufficiently known to the world from hundreds of reliable accounts, sent out from Germany. There is,

therefore, no doubt that the concentration camp at Worms—and this is certainly no exception—is maintained by the Jewish community, thanks to systematic extortion. The *Frankfurter Zeitung* and *Germania* reproduced, on May 5th, the following announcement, which appeared in the *Frauenthaler Zeitung* (Palatinate) :

"ANNOUNCEMENT BY THE 'GAULEITER' OF THE N.S.D.A.P.

"A number of petitions for the liberation of persons committed to political *Schutzhaft* have been received. It must be certified that the petitioners mainly intervene on behalf of Jews and the more prosperous prisoners. In this connection I wish particularly to draw attention to the medical certificates which certify to the physical unfitness, especially of Jewish prisoners, for prison régime. So far no one has concerned himself with any of the poor workers who are interned.

"I therefore consider it my duty to announce :

"(1) That the first to be liberated will be those workers for whom so far no petition has been made ;

"(2) Those political prisoners for whom the greatest number of petitions has been made will be the last to be set free. Among these, the very last will be those on whose account petitions have been made by Commercial Councillors [*Kommerzienraete*].

"(3) In future, Jews can be set free only on condition that two of the petitioners, or two of the doctors

certifying their ill health, take the place of the liberated Jews.

" Neustadt, 18.4.1933.

" THE 'GAULEITER.' "

More clearly than any newspaper reports, such declarations show what is meant by " harmless " concentration camps.

Furthermore, the great discrepancy between the declarations made by the American Secretary of State, Hull, and those of Hitler and Goebbels, throws a strong light on the untruthfulness of German Ministerial utterings. Basing himself on reports sent from the American Embassy in Berlin to the State Department regarding maltreatment of Jews in Germany, Secretary of State Hull telegraphed to the leader of American Jews, Rabbi Stefan Wise, in New York, as follows :

" In Germany serious physical maltreatment of Jews occurred during a certain period. Furthermore, by the placing of strike-piquets, Jewish shops were boycotted, and in many professions discriminative measures were taken against Jews."

From this message it is clear that the American Government was fully aware of the severe fate which had befallen German Jews.

In an interview, Dr. Goebbels did not omit to make the following assertion : " It should not be forgotten that, in nearly all the financial scandals which occurred in the after-war period, a number of leading Jews were implicated." Dr. Goebbels is referring to the Barmat, Kutisker, Sklarz, and Sklarek scandals.

This Ministerial utterance must also be relegated to the sphere in which it belongs—the realm of fantasy. In the scandals referred to, no " leading Jews " were ever implicated. Much may be ascribed to the Jews from outside ; but nobody can deprive them of the right of settling for themselves what members of their community, through eminent moral qualities and notable accomplishments, shall be accounted " leading Jews." In all races and religions there are criminals and dishonest persons. Jewry, also, draws a hard-and-fast line between honest and dishonest members of its community.

It is, therefore, not surprising to read the following, reported from New York on March 23rd :

" To-day, Thursday, 20,000 Jewish ex-combatants organised a protest meeting in the City Hall to convey to the Mayor of New York a vote of protest against the German atrocities."

The word " atrocities " is no misnomer. For is it not an atrocity when a rope is put round a man's neck and gradually tightened till he expires ? Depriving Jews of the right to any activity in Germany is merely another form of this sort of atrocity.

If, in his interview, Herr Hitler declares that he would like to present every Jew with a free ticket and a thousand-mark bank-note to emigrate, Dr. Goebbels, on the other hand, is of the opinion that the indigent Jews should be kept in Germany. For, as he expressed it in a public meeting : " We are going to keep the Jew . . . to amuse our people ! "

In view of such happenings, even a writer like G. K. Chesterton, known for his anti-Semitic tendencies, declared for justice, and attacked the

proceedings of National Socialists in *The Times* on March 25th. It should be remembered that only a few years ago Chesterton was eagerly quoted by German anti-Semites.

The contention of the *Voelkische Beobachter* of March 23rd that "Jews of all nationalities were carrying on anti-German propaganda in the foreign Press in a manner which outraged all justice, humanity, and love of truth" must be firmly refuted. Whoever tries to understand the position of the Jews in the light of "justice, humanity, and love of truth" will easily perceive that in Germany the Jews are the target of a concerted movement, and that the most effective retort to the protesting voices from abroad would have been a more just and humane attitude on the part of the German Government.

On September 3rd the *New York Times*, in a leading article, launched a very severe attack on Chancellor Hitler, in which it was said the National Socialists were purposely appealing to the lowest instincts of the nation. By way of comparison, the writer alludes to the pogroms which took place in Russia under the Czars. At the time the *New York Times* was still optimistic enough to hope that Germany would recover from the anti-Semitic wave of madness.

The public protests in all parts of the world, and especially in America, increased to such an extent that the German Government felt obliged to make the following declaration on March 22nd, through its diplomatic representatives in Washington :

"The German Ambassador, at the request of the

Reich, assures the State Department that the Hitler Government in Germany will maintain justice and order."

Simultaneously the German Government and "*gleichgeschaltet*" German Press ("bringing into line" in this case meaning "kicking out" of Jews) took steps against the dissemination of the so-called "atrocity stories." Foreign Press correspondents were specially warned by Minister Goering against the spreading of false reports from Germany. What these "false reports" really amounted to, Herr Goering doubtless knows best himself.

Whoever at that time turned to the advertisement columns of the National Socialist Press could read (in the *Angriff* of March 1st) advertised for sale an alleged translation of the Talmud (232 pages, in six instalments), with the following commentary :

"What do we find in the Talmud ? Together with long-winded, hair-splitting ritual laws, we find in the Talmud various instructions for the cheating, despoiling, and exploiting of non-Jews. According to the Talmud, everything belongs to the Jews. It further contains quite clear precepts according to which Gentiles are not human beings, but animals, whose lives and souls are devoid of all value. Every Gentile should read the Talmud."

Whoever has any sense of justice and chivalry, any feeling for what is great and noble—whether he be Nazi or non-Nazi—must be amazed at such proceedings.

It happens only very rarely that the Nazi Press reproduces foreign opinion without any dressing-up, and, when it does, it selects, as a rule, some article

from an American newspaper voicing prevailing opinion and signed by a name which has a Jewish sound (like, for instance, Walter Lipmann in the *New York Herald-Tribune*). Such articles only are reproduced, in heavy type, to give the impression that it is, above all, Jewish writers who are attacking Germany. These are accompanied by general headings, like : " Foreign Jews Howl for Murder ! " and become a dangerous weapon for the anti-Semitic crusade.

Even the *Berliner Lokalanzeiger*, once the organ of Dr. Hugenberg, the former German National Minister of Commerce, published on March 22nd a message from America under the heading : " Zionist Campaign against Germany." But, when we turn to the text, we find it in no wise justifies the headline, and has nothing to do with an anti-German campaign. American public opinion was aroused by Berlin reports, emanating from non-Jewish correspondents, giving a true picture of the Jewish situation. In this connection it should be remarked that quite frequently the official German Press itself saw to it that alarming messages about the fate of German Jews were sent out into the world. Thus the chief of the Munich police declared at a Press congress that the first shot fired at any of the leaders of the National Socialist Party would be the signal for a pogrom in Germany such as the world had never seen.

German Jews have always done their duty towards their country, and not one of them has ever dreamed of assassinating Hitler. The only thing they ask from every German Government is justice. In

former days Germany, as a great civilised nation, exclaimed in horror at the cruel methods employed in Czarist Russia for solving the Jewish question. In the last weeks of March 1933 the situation in Germany evolved in a way which may rightly be compared with former conditions in Russia, as constituting a reaction towards the ghetto and disenfranchisement of Jews. In a country which looks on Jewish judges, lawyers, and doctors as an inferior class of citizen, which eliminates Jews from its great commercial and scientific organisations, declaring them to be unfit for posts of honour, which openly and surreptitiously boycotts Jewish shops and firms, there can be no further question of " equal rights for Jews."

At the same time we notice a curious phenomenon. Jews are severely denounced for spreading lying reports abroad and thereby harming German interests ; but, as far as these accusations concern German Jews, the obvious answer is that they are not the originators, but the victims. No one denies that the Jewish community in Germany has done everything in its power to protest against the " atrocity stories " circulating abroad. These reports originate almost exclusively from non-Jewish sources. On the other hand, it would be too much to expect that German Jews, in defiance of truth, should assure foreign countries that all is well with them under the new German Government ; for there is no denying the fact that the systematic extermination of Jews has begun in Germany. Every law and measure established by the Government is there to prove it ; and public legislation is not a thing that

can be concealed. Nor will the German Government ever be able to prevent its acts and attitude in the Jewish problem from being criticised abroad. In former days did not the treatment of negroes in the German colonies lead to great debates in the Reichstag? It is not to be supposed that the Jewish minority in Germany is entitled to the same measure of justice as the African negroes.

The flaming pyre of the Reichstag remains as a beacon! Although fire may consume what human hands have built, it is, nevertheless, impossible that through such a conflagration justice should be destroyed for ever.

For many centuries the Jews in Germany have been bound with every root and fibre to the soil of their country. Out of their ranks have come men whose names have added such lustre to German science that they must evermore have an immortal sound for German ears.

So here, too, the great truth that justice may be forced to bow its head, but can never be destroyed, is manifest.

CHAPTER III

THE COMMERCIAL BOYCOTT

WITH THE FIRST DAY of spring, March 21st, 1933, President Hindenburg and the German Government had summoned the first meeting of the new Reichstag. Hitler, who knew how to play on the emotions of the German people as few statesmen have been able to do, had chosen for this meeting the shrine of Prussia's former glory—the Garrison Church at Potsdam. In our mind's eye we can see the spirit of the Great Frederick rising out of his tomb, which is in this church, and wonderingly surveying with his wise eyes this first Parliament of the " Third Reich." For the great monarch might well reflect with wonder at what had become of his Prussia !

How easy it is to-day to evoke the name of Frederick the Great, without allowing oneself to be guided by his spirit ! Did not Napoleon once stand at the tomb of this Prussian monarch, whom he admired, not only as a general, but as a man of culture ? Frederick the Great was the embodiment of the Universal Genius, which in every man sought, first and foremost, the great human qualities. But the present rulers of Germany purposely draw a line of demarcation between their conception and that of

the Great Frederick, who never disdained to accept the counsels of eminent minds, even if they belonged to another race or another religion. He followed the tradition of his ancestors, who always offered a refuge in Prussia to those who in other countries were persecuted for their convictions.

The " new spirit of Potsdam," on the other hand, chose Intolerance and Anti-Semitism as its oriflamme, appealing thereby to those dark instincts in man which have nothing to do with humanity and the love of one's fellow-men. By eliminating the non-Aryan population, the credulous masses were made to believe that unemployment would be banished from the land and every man find bread and work. Materialism in its lowest meaning was converted into a national ideal. The history of Germany and of German Jews had reached a turning-point. The new foundation for the former was to be a rejuvenation of the race. " The Common Weal Before Personal Profit " (" *Gemeinnutz geht vor Eigennutz* ") became the slogan of the day. Though it does not seem very clear how the principle of the " common weal " is put into practice by depriving of their positions and means of subsistence all those Germans, and especially Jews, who do not subscribe to the doctrines of National Socialism.

The full significance of this event was felt most acutely by the Jewish population in Germany, because the first object of National Socialism was known to be the elimination of Jews. For that reason the great manifestations of March 21st could only arouse apprehension and sorrow in the hearts of the Jewish community of Germany.

Throughout the civilised world Jews were anxiously wondering what the new foundations of the German State were to be, and whether the principle of equal rights for all German citizens would be maintained. The next few weeks were to furnish the amazing answer to this question. Alone of all the great civilised Powers, the German State adopted the anti-Jewish measures which figured in the programme of National Socialists as part of its official policy.

Even a paper so essentially of the Right as the *Deutsche Allgemeine Zeitung*, alludes, in connection with the opening of the new Reichstag, to the anti-Semitic measures of the preceding weeks and points out that the treatment of Jews in Germany may serve as an easy pretext to other nations for the suppression of German minorities. This paper, to be sure, had to pay dearly for its critical audacity. It was temporarily suspended, and its editor-in-chief, Dr. Fritz Klein, was forced to resign. In the new Germany the right to criticise no longer exists !

Only one duty was assigned by Hitler to the new Reichstag : to say " Yes " to everything the Chancellor did. Parties and members who had the courage to hold personal convictions were to be eliminated as quickly as possible from the parliamentary and political life of Germany. The voting of the *Ermaechtigungsgesetz* (law conferring full powers on the Government) gave the National Government unlimited powers, and rendered it, for a period of four years, independent of all decisions of Parliament, which was condemned to a shadow existence.

If non-National-Socialistically minded Germans still clung to the hope that the *Ermaechtigungsgesetz*

would lose force as soon as a single bourgeois Minister was forced out of the Cabinet, they were soon to learn better. One of the most powerful men in the State, Hugenberg, whose Press had laid the first foundations for Hitler's power, was more and more deprived of all influence, till he was forced to disappear from the political arena. None the less, the "absolute power decree," which had made Hitler the uncrowned, absolute Kaiser of Germany, remained in force. The process of depriving Jews of their rights could continue undisturbed.

The preceding chapter showed to what degree public opinion abroad was moved by the first measures for the suppression of Jews in Germany. The opening of the Reichstag and the speeches delivered on that occasion were not calculated to allay this uneasiness.

A wave of indignation swept through the Press of the world when it became known that Hitler intended to reply to the so-called "atrocity stories" in the foreign Press by an official boycott of Jewish commerce. The penalty was to be visited on the innocent victims of the present German Government, whereas the real culprits—those who had disseminated the "atrocity stories"—were to be found elsewhere.

The Government leaders of the National Socialist Party chose April 1st as the date for the beginning of the general boycott. As a matter of fact, boycotting of Jewish shops started in most German cities much earlier.

The *Nationialsozialistische Parteikorrespondenz* of March 27th declares that the N.S.D.A.P (National

Socialist German Workers' Party) intended to employ the severest counter-measures for combating the Jewish " atrocity and boycotting campaign." Simultaneously, by means of vast propaganda, public demand for the immediate introduction of the *numerus clausus* concerning the participation of Jews in academic professions and public institutions was to be provoked.

Even the German Press became very apprehensive about the growing tension in domestic politics, as can be seen from the following quotations of leading German newspapers.

Thus, the *Vossiche Zeitung* writes :

" If the boycott decreed by the National Socialists is carried through to the end, it would mean the ruin of hundreds of thousands of German citizens of the Jewish faith, regardless of age and sex. It would signify the exclusion of German Jews from the national community. The Jews of Germany, tested in war and peace, in good and bad times during the history of Germany, had become intimately merged with this national community, and felt themselves to be a part of it. They wish to remain so—unshakably attached to their home and country."

The *B.Z. am Mittag* (*Berliner Zeitung*, Noon Edition) declares :

" German Jews—business men, as well as doctors or lawyers—whose families have been settled in the land for centuries, and who have accomplished their patriotic duties in peace and war, would suffer most from this boycott."

It should be remembered that at that time only a few newpapers remained which had not been

" brought into line " with the political system. For that reason the courageous tone adopted by these two papers is greatly to their credit. But, only too soon, such display of courage was followed by measures of far-reaching effect.

Among the papers of the Right, the attitude adopted by the *Deutsche Allgemeine Zeitung*, already cited, in regard to the boycott clamour is worthy of notice :

" . . . So we may perhaps hope, what is urgently to be desired : namely, that on Friday evening the political situation . . . will appear in a different light from that of Tuesday evening. In our opinion, it goes without saying, that, before the actual start of the boycott, the leaders of the National Socialist Party, and those in charge of the Government of the empire, will examine the situation from the standpoint of the general interest of the German nation. In doing so, we request them to take into consideration the impression such a measure may have on the twelve millions of Germans living in foreign countries."

It was not long before the Government Press replied to this article also, with its usual, " Crucify him ! " Thus, on March 30th, the *Voelkische Beobachter* writes :

" Let us have no more of this sabotage-policy of the *DAZ* (*Deutsche Allgemeine Zeitung*), the paper most frequently quoted by Jews, which was not ashamed to furnish weapons to the enemies of the Imperial Government and is now again trying —to the joy of the all-Jewish *B.Z. am Mittag*—to blunt the defensive weapons of the German nation.

It even points (which is itself a scandalous proceeding) to the twelve million Germans residing abroad, in spite of the fact that, by the terms of our proclamation, foreigners in Germany are especially protected. In other words, this strange paper draws a parallel between the Jewish inciters and Germans living abroad who are in no ways concerned."

Even more outspoken is the *Angriff*, which writes under the heading :

"ATTACK AGAINST THE JEW-LIARS!
GERMANY'S PATIENCE IS AT AN END!

"With unheard-of mendacity, and the most abominable methods, pan-Jewry during the last weeks has launched an atrocity campaign against Germany in nearly every foreign country. . . . But the patience of the German people is now at an end! It will now go over from defence to attack and hew off the poison-swollen heads of the pan-Jewish Lying Hydra. With admirable restraint and exemplary discipline the German nation has spared the Jews during the National Revolution. . . . By way of recompense, pan-Jewry has organised the most criminal Atrocity and Defamation Campaign which the world has ever seen. . . . If any attempt is made to boycott German products abroad, the German people will so arrange matters that henceforth in Germany *no Jew will find employment; that no purchase is made from Jews; that Jewish shops are closed, and Jewish newspapers no longer read.*"

Such utterances of the National Socialist Press must be regarded as manifest juggling with the truth. It is not a fact that the foreign enemies of

the German people are the Jews. If one can speak of the " political stand taken by Jews abroad," this merely denotes that Jews possess a strongly developed sense of justice. We should like to ask what the Catholic world would say if in some countries the Catholic minority were badly treated. Who has forgotten the case of Mexico, when the Pope intervened, with every means in his power, in support of the Catholic Church and its adherents against the measures adopted by the Mexican Government? An eloquent example of the close community of the Evangelical Churches is their remembrance of the wars of the Reformation. To-day, after nearly three centuries, the anniversary of the Battle of Luetzen, where the Swedish king, Gustavus Adolphus, lost his life, is still celebrated as a day dedicated to their common ideals.

The preparations for the boycott, to start on Saturday, April 1st, which were under the general direction of the Nazi Reichstag member, Julius Streicher, took the form of proclamations and appeals to the public couched in language which defied common sense. The very exaggeration and vehemence of these diatribes could not fail to excite the masses, as soon became evident on all sides. Even before the official boycott began, the " counter-offensive movement " started in several towns, such as Beuten, Schwerin, Göttingen, Kiel, Münster and Dortmund, where Jewish shops were closed.

The anti-Jew proceedings generally started by smashing the windows of the Jewish shops. In Berlin, department stores like those of Tietz, Wertheim, and the one-price shops were among the

victims. Furthermore, in various towns strong groups of Nazis, in uniform, gathered in front of the large Jewish shops, to prevent the public from buying. The police refrained from interfering; for it should be remembered that one of the first measures taken by the new masters of Germany was to supplement the police force with S.S. and S.A. contingents. In this way the so-called Hilfspolizei (Auxiliary Police) was organised, which, of course, did not dream of taking proceedings against members of their own party for the sake of the despised Jews.

A special pleasure of the leaders of these expeditions was to force the directors of Jewish shops to display the Nazi banner with the swastika cross. If the directors refused, they were accused of nourishing unloyal sentiments towards the new State and put into concentration camps. If they obeyed, they were mocked for displaying the symbol of anti-Semitism, the swastika cross, over their premises.

Students were also ardent supporters of the anti-Jewish measures. First in Münster, then in all other university towns, professors of Jewish faith or Jewish extraction were forbidden to enter the lecture halls.

In Dortmund a number of Jewish business men, lawyers, doctors, and dentists were taken into *Schutzhaft*. In Stuttgart numerous persons suffered personal violence; after which, by order of the chief of police, they were, "for their own protection," put under *Schutzhaft*. The Munich chief of police took similar measures, and made the following declaration:

"The State protects the lives of all its citizens.

Unfortunately, in the case of certain persons, this protection can only be assured by putting them directly under the guard of the police—that is, under *Schutzhaft*. The persons in question, who are often of Jewish faith, by their attitude towards the National Government and by 'giving offence to national feeling,' have made themselves so unpopular that, if it were not for the measures taken by the police, they would become the victims of popular fury."

Also, in Görlitz and Frankfort-on-the-Main, Jewish judges and lawyers were put under *Schutzhaft*, among them being the well-known university professor, Dr. Sinzheimer, who was arrested in Frankfort. The mayor of this city further decreed that all Jews in municipal employ should be given due notice. Instructions were given by other municipalities that in future no orders should be given to Jewish firms. In Berlin, whose chief mayor, Dr. Sahm, was one of the few who was maintained in office, the city government competed with other cities in eliminating Jews from the ranks of municipal purveyors and employees.

The Central Committee for putting through the boycott worked so efficiently that the measure was being vigorously applied long before the official date of April 1st. The chief of the Breslau police, Heines, who owed his appointment to the National Socialist Party and was " famous " as the instigator of countless Vehm murders, displayed marked ingenuity in inventing vexatious measures against Jews. According to one of these decrees, all German citizens of Jewish faith (or those who had at one

time belonged to this faith) who possessed travelling passports, were obliged to deliver up the latter to the police before April 3rd, thus preventing Jews, after being financially ruined, from escaping. It therefore sounds like irony when, in the midst of this already existing boycott, the *Angriff* announces on March 30th :

" . . . There is still almost forty-eight hours, time . . . to deal Pan-Jewry a blow from which it will not easily recover."

National Socialist argumentation bristles with contradictions. On the one hand, relentless war is declared on Jewry ; Jewish honour is dragged in the dirt ; Jews are accused of the most heinous crimes, and deprived of all means of defence. On the other hand, it is declared that not a hair of a Jewish head has been hurt.

While officially, and semi-officially, strenuous preparations were being made for the boycott, the Nazis continued their acts of violence against the defenceless Jewish minority. In view of the many incidents of this nature, one had to assume that the party directorate no longer had complete control of the subordinate Nazi organisations. German Jews to the number of 564,000—about half that number residing in Berlin—were delivered into the hands of the Brown-Shirts. Thus the " Telegraphenunion " announced, on March 8th, that in Essen and other towns of the Ruhr district, the S.A. and S.S. organisations had taken measures calculated to paralyse Jewish commerce. The report of the official news agency is as follows :

" On Tuesday evening, 7th inst., and during the

following Wednesday, Jewish department stores and shops were closed in a number of towns in the industrial district. Strong S.A. detachments prevented access to the shops, with the injunction, ' Germans, do your shopping in German shops ! ' "

According to further reports, all Jewish shops were closed in Bottrop. In Mühlheim (Ruhr) detachments of S.A. men, in uniform, posted themselves in front of shops owned by Jews, and prevented the public from entering. Consequently most of the owners closed their business premises. Choruses of S.A. men appealed to the public not to buy from Jews. Here, also, the police allowed the S.A. to carry on undisturbed, and the slogan of the new State, "*Juda verrecke!*" could be bawled through the streets.

On March 11th, the Conti News Service reported similar happenings :

" In Karlsruhe, on March 10th, crowds collected in front of department stores and various shops owned by Jews. For the safety of the public, the chief of police felt obliged to have these shops temporarily closed." Similar reports are to hand from a number of towns in other parts of Germany.

In Hanover many big stores were closed. Only the owners of the firm of Elsbach & Franck did not close their premises, informing the S.A. men that it went against their honour, as former officers at the front, to put up their shutters. Although, as a rule, National Socialists pay no attention to these " sentimentalities," the courage of these two men, who had fought and suffered for Germany, won the victory on this occasion.

In Königsberg, the capital of East Prussia, where anti-Semitism is especially rampant, more serious acts of violence took place. Shots were fired into a Jewish bakery ; after which incendiary bombs were thrown into the shop and the cellar, destroying provision stocks and machinery. One cannot help wondering what the perpetrators hoped to achieve by this outrage. Leaders of National Socialism still like to differentiate between the leaders and the " misled " of the old régime. This differentiation might well be applied to their own régime. The blame for the Königsberg outrage, which ruined the poor Jewish baker, does not fall on the bomb-throwers, who were acting in youthful thoughtlessness ; but the blame for this and every other revolting action must be ascribed to the great and small " leaders," who have been inciting the public for years, and have instilled their murderous ideals in the minds of German youth. How else is it conceivable that, in our civilised days, a monument could be erected over the graves of Rathenau's murderers, who found their well-deserved fate in suicide ? The inscription on this monument refers to champions who lost their lives for Germany's freedom ! For the inauguration of this monument a parade of S.A. and other fighting formations was organised.

Poor Germany ! Those who love and honour her culture, her science, her poets and thinkers, must withdraw from her to-day, if they do not wish to witness such murder-cult !

Magdeburg and Chemnitz kept pace with Königsberg. There, too, acts of violence were committed,

persons were abducted, and Jewish shops closed by Hitler's guardsmen.

In Berlin the paralysing of Jewish business was especially successful. Besides the already mentioned proceedings against department stores and one-price shops, demonstrations took place in the Grenadierstrasse, and Dragonerstrasse, the centre of Jewish petty commerce. Young men in S.A. uniforms formed "speaking choruses," which proclaimed, "Don't buy of Jews!" and "*Juda verrecke!*" to keep the public from entering shops—a particularly nonsensical proceeding, seeing that the population in this district consists mostly of Jews.

Herr Goering, Minister of the Interior, however, found nothing censurable in the forced closing of Jewish shops and smashing of windows; to judge from what he announced in a big speech he delivered at Essen: "I deny that the police is a guard of protection for Jewish department stores."

In this way the commercial life, not only of the Jews, but of all Germans, was profoundly disturbed. While in all parts of the world an improvement in the economic crisis, which had lasted for years, was beginning to make itself felt, Germany alone could not profit by it; for there, the only boom industries were those of flags, garlands, and fireworks. Never before in Germany had there been so many flag-days, so many celebrations, so much singing, as during the days of the "National Uprising."

Besides the closing of Jewish shops, Germany, during those days, witnessed outrages such as she had never seen before. According to a Königsberg report, a train of fireworks was laid in the local

synagogue, and it was generally affirmed that Nazis were to blame. A worthy counterpart to this act is the hoisting of the swastika banner on the synagogue at Bochum.

From Berlin and other parts of Germany there were constant reports of street attacks on Jewish citizens. In the Dragonerstrasse, in Berlin, a seventy-year-old Rabbi was knocked down. Passers-by, who looked like Jews, were hustled, stopped, and often beaten in the streets. The otherwise astute Prussian police, now at the orders of Herr Goering, were conspicuously unsuccessful in discovering the authors of such brutal aggressions.

From day to day the feeling of insecurity and defencelessness increased among the Jewish community. As Hitler's henchmen took everyone who was not fair-haired and blue-eyed to be a Jew, it happened frequently that foreigners were importuned and ill-treated. As a result the diplomatic representatives of foreign countries in Berlin, who had been petitioned for protection of their nationals, addressed a series of notes to the German Ministry of Foreign Affairs.

After nightfall no one of Jewish aspect ventured abroad in the busy streets of Berlin. The first to suffer from this state of affairs were the cafés, cinemas, and theatres, which, even to-day, show a great falling off in receipts. A new series of bankruptcies was the result.

In a leading article of March 7th, the *Frankfurter Zeitung* gives a notable comment on the phenomenon of the Nazi victory :

" It is impossible to forget that National Socialism

owes a great measure of its success to its anti-Semitic spirit.... Many things... indicate that anti-Semitism, in itself a very questionable attitude, hasbeen recently employed in Germany to stop people from thinking."

It is true that to-day such language would not be possible in this newspaper, which has also been " brought into line " with the National Socialist system.

Since January 30th the only notable event in the theatrical annals of Berlin had been Max Reinhardt's presentation of Hofmannsthal's *Theatre of the Universe*. Thus, while the " Jewish Theatre " was being railed at in the National Socialist Press, Reinhardt was giving the first production of a Christian drama. Here, once more, the conjunction of Jewish intelligence and German thought and sentiment had been the happy means of giving the public a German drama of high value. None the less, on leaving the theatre, a gentleman could be heard announcing (doubtless an echo of what he had read in the Nazi Press) : " That's another Jewish production ! " From which it would seem that in future the test of an efficient producer was not to be his talent, but his racial extraction.

In such an atmosphere of falsehood, it is not surprising that the *Voelkische Beobachter* should print the facsimile copy of an alleged letter from the firm of Hermann Tietz (owners of the big department stores), addressed to the Central Committee of the Communist Party, and making allusion to " a large contribution to the electioneering funds " of the party. The firm of Hermann Tietz was at once able to prove that this was a false document. Such a

letter had actually been fabricated with the forged signature and seal of the firm. But the end justifies the means, and there was need of sensational headlines for the Press.

Furthermore, an antipathy towards Jewish department stores had to be created among the purchasing public, for it was no simple matter to persuade the ordinary citizen that he should no longer do his shopping where prices were cheap and service was good.

As the anti-Jewish campaign increased, the uneasiness of the public became so marked that the Chancellor felt obliged, on March 12th, to broadcast a message to the people, in which he made an urgent appeal to the Nazi movement, and its various local organisations, to maintain strict discipline and refrain in future from isolated acts.

. Shortly before this, the Vice-Chancellor, Herr von Papen, felt it advisable to take a similar step, by means of an interview published on March 7th in the *Neue Wiener Journal*. Speaking of the position of Jews in the new German State, von Papen declares :

" The Jewish citizens of the German State can rest assured that they will be accorded the same treatment as all good citizens."

Though, in *Faust*, Goethe declares that " words are sound and smoke," the deluge of words in Ministerial speeches had its tragic effect on the fate of German Jews. The main object of most speeches delivered by the leaders of the new German State was to induce foreign opinion to swallow an unpalatable dish, but nothing they could say can disprove the fact that the intention of those who

carried the swastika banner was, and continued to be, the total extermination of Jews.

It became more and more evident that it was not the aim of National Socialism merely to claim power in the Government of the country in proportion to the strength of the party, and that bourgeois Ministers were now only tolerated. While Hugenberg failed to foresee his political end, Herr Seldte, the leader of the " Steel Helmets," escaped a similar fate by joining the Nazis. It is true that before doing so he sacrificed his friend and comrade in arms, the second leader of the " Steel Helmets," Lieutenant-Colonel Duesterberg—it having transpired that the latter was, racially, " severely tainted." The fact is, his parents had been converted Jews. Though difficult to comprehend, the truth had to be made manifest that, in present-day Germany, Jewish blood or Jewish descent signify something deficient, contemptible and vile, which must be eliminated from the social body of the nation.

When, during the return flight of the Italian seaplane flotilla, the *Deutsche Zeitung* published the fact that the Italian Air Minister (now Air Marshal) Balbo was of Jewish extraction, the sub-editor responsible for this item was at once transferred to a concentration camp at the order of Minister Goering, for having " offended " a friendly nation. The newspaper was suspended.

There can be no better proof that official Germany considers the word " Jew " as an insult.

Thus, from being a party system, National Socialism becomes a general movement which strives to penetrate throughout the country and

reconstruct German life according to its conception. It should have been clear from the outset that, as soon as National Socialism got into power, it was bound to try to realise the " totalitarian State." And it should likewise have been clear that the measures against Jewish commerce would be followed by others in every sphere of Jewish activity—medicine, law, art, journalism, etc. Already in the last weeks of March the activities of Jews in legal matters were practically paralysed, as Jewish judges and lawyers were hindered in performing their duties.

Meanwhile preparations for the organised boycott continued, and every attempt was made to evade the truth. Even a man like Professor Einstein had mud thrown at him by the National Socialist Press. His utterances abroad concerning the situation in Germany were distorted in order to discredit Jewish intellectuals. By referring to the text of the speech delivered by Einstein on March 15th, at the banquet of the Friends of the University of Jerusalem, as reported in the American papers, it is apparent that *he never said a word about the situation in Germany.* It is also remarked that, even in private conversations, Einstein expressed himself with great reserve. Professor Einstein has his personal conception of things, and is not a man to be dictated to in religious or ethical questions. He had suffered many attacks for this reason, during the time he resided in Germany.

Foreign countries replied to this uncivilised treatment of Jews by an increasing boycott of articles that were made in Germany. In this connection, it is interesting to note that, throughout the world,

Jews have always given their preference to German products. Palestine furnishes a striking example. For there, according to official statistics furnished by the German Consulate, imports from Germany had increased to such an extent that they represented the chief foreign importation. Who can be surprised if, in future, Jews in every part of the world will be reluctant to purchase the products of a land in which the members of their race are regarded as pariahs?

A glance at recent statistical reports on Germany's foreign trade will show how she has suffered commercially through the suppression of German Jews. Thus, we see that, in March 1932, German exports still showed a profit of 163 million marks. In the corresponding month of the following year, 1933, this profit had shrunk to 64 millions. In June and July, instead of the 90 millions of the year before, the total profit was only 29 millions. In considering these figures, it should also be taken into account that those for the first six months of 1933 include amounts carried over from former exportations, notably machinery for Russia. For this period, therefore, the German export trade showed a diminished profit of 55 per cent, having decreased from 602 to 291 millions of marks.

No Ministerial eloquence can conjure away the heavy losses sustained by this decreased exportation, and the consequent curtailing of industry.

It appears certain to-day that the boycotting of everything connected with Jews, announced by the National Socialists, cannot be merely considered as a counter-measure to the spreading of "atrocity stories" abroad. The real cause lies deeper. The masses in

sympathy with the Nazi movement had been so aroused by anti-Semitic propaganda that—as was proved by a series of acts of violence during the preceding months—the only means to avert downright pogroms was to find some way of diverting the popular anger. The diversion of the guillotine, as in the days of French Jacobinism, being no longer thought advisable for popular recreation, it was decided to offer the German people the single spectacle of a public boycott. The old Roman adage of *panem et circenses* for keeping in power had not been forgotten by the new rulers. But, as there was no bread to supply to the workless masses, they were offered the cruel diversion of bloodless Jew-baiting.

The N.S.D.A.P., having announced in its boycott proclamation that it intended to fight against the campaign of " atrocity stories " with weapons which would strike the " culprits," proceeded to affirm :

" For these culprits are among us. They live in our midst, and, day by day, misuse the hospitality which the German people has extended to them."

The only meaning of this affirmation can be that the German Jews are the originators of the " atrocity stories "—which has never been proved, because it has no basis in truth.

In this boycott proclamation of the National Socialist Party we find for the first time the definition of what is to be understood by the term " Jew," which, compared with later legislation on this subject, may be considered a very mild conception. Paragraph 3 of this proclamation states :

" It goes without saying that what is here referred to are shops owned by members of the Jewish

race. Religion does not enter into the question. In the sense of this ordinance, shop owners of the Jewish race, who have been baptised Catholics or Protestants, are also to be counted as Jews."

At the last moment before the boycott, national representatives of the Jewish community made a last appeal to justice by handing in a declaration to President von Hindenburg, and to the Government of the empire, conceived as follows :

" In every war waged by their country, German Jews, in this community of spirit, have shed their blood. In the Great War, out of 500,000 German Jews, 12,000 gave their lives. In works of peace, we have done our duty to the utmost of our capacity. . . . Nevertheless, German Jews, as the alleged culprits, are now to find themselves ruined.

" To the German people, who have always regarded justice as the supreme virtue, we now proclaim :

> " The accusation of having harmed our nation is a deep offence to our honour. For the sake of truth, for the sake of honour, we solemnly protest against these accusations. We rely on the President of the Reich and on its Government that they will not allow us to be deprived of our right and our means of existence."

Unfortunately this appeal remained unheard, although all German Jews were glad that a final attempt had been made to bring about an understanding and a fair judgment.

Without let or hindrance, Fate was to pursue her course for the social and economic undoing of the Jews of Germany.

CHAPTER IV

BACK TO MEDIÆVALISM

THE MORNING SUN sheds its first beams over the fields and cities of the German land. The day of the National Socialists, boycott, April 1st, has arrived. But the sun was not to shine for all Germans on that day. For the Jews of Germany, for the history of the entire Jewish race, April 1st, 1933, will ever remain a day of gloom, because the impending events have not merely a political and economic significance. On the innocent victims they are a heavy moral and spiritual burden.

On that day the Jews of Germany were publicly degraded to an inferior class of citizenship. Not for their fidelity to their racial community, not for their just pride in their great past and for their accomplishments for humanity, were they to be recognised as Jews, but because of the Red Ticket and the Yellow Spot ! On that day they witnessed the unheard-of spectacle of a general crusade against the entire Jewish community organised in a great civilised country. Helpless prey of the rabid instincts of the masses, they had to act as " supers " in their own drama. The armed troops in brown uniforms went from house to house, sticking signs on shops and name-plates, painting grotesque caricatures of Jews on windows and stalls. For

four and twenty hours the Jews of Germany were put in the pillory. Among the various signs and inscriptions to be seen on the department stores in the west end of Berlin, one of the specially frequent symbols was the Shield of David.

The Yellow Spot, which had been revived by the heralds of the "Third Reich," was not originally a sign of the Jews, but a distinguishing mark imposed by fanatical caliphs on Christians residing in their lands. It was only in 1215, when the famous Lateran Council was held in Rome, that it became the Jewish sign. Pope Innocent III, who had already declared war on all Jewry, imposed the ordinance which decreed that Jews must wear a special dress to distinguish them from Christians. The salient marks of this dress were the horned cap and the yellow cloth badge, crossed by a black stripe, worn on the upper arm. The only difference introduced by the National Socialists on April 1st, 1933, is to reverse the colour scheme, so that yellow now appears on a black background in the Jew sign. The modern Yellow Spot was intended for a puissant symbol—a mark of shame and derision.

The State-organised boycott of Jewish shops, hotels, cinemas, theatres, lawyers, and doctors was systematically put into force. The Nazis had profited well by the Russian example; notwithstanding the fact that the Russian People's Commissary, Litvinoff, is racially a Jew. To be sure, the Government disclaimed all responsibility for the anti-Jewish proceedings of April 1st—they "were not to blame." The National Socialist Party alone bore the responsibility!

Countless frightening rumours spread through the country, as the various forms of the boycott roused fresh alarms. For nothing had been neglected that might harm and humiliate German Jews. Thus the ordinance enjoining on all Jewish shops to dismiss instantly all Jewish employees, caused a wave of panic and despair among the Jewish working-class, and spread further, to other ranks of the labouring population.

Another measure adopted by the Nazi Government was aimed at Jewish shop-owners. It decreed that Aryan employees were entitled to demand two months' salary in advance from April 1st. Although these measures were not yet applied to their full extent, they clearly indicated the scope and aim of the economic policy pursued by National Socialism : elimination of Jews, not merely for the duration of the boycott, *but for all time* !

Already, before the boycott started, various State governments in Germany had taken effective measures for overthrowing the Jews ; as, for example, the following declaration made by Dr. Werner, President of the State of Hesse, to the local publishers and newspaper editors on March 27th :

" It is a point of honour with the German Hessian Press to eliminate racially alien Jewish international influence from the news, amusement, and advertising columns (Par. 7 of published instructions). Novels and stories by Jewish authors are no longer to appear ; nor advertisements by people who have helped to finance the campaign against the National Government."

Dr. Goebbels, on the other hand, thought well

to make fun of the Jewish Press in the most unfair manner. On March 31st, the day before the official boycott, he declared, in a speech, that the Jewish Press had been so quick to learn its new lesson that the editors of the *Angriff* were green with envy. We shall have occasion later on to relate how harmfully, both in a moral and practical sense, this affirmation of Goebbels affected Jewish newspaper men, who at that time were still, at least partially, active. It need only be remarked here that it was only too easy for Dr. Goebbels to scoff at the "tuned-in" newspapers, for if the latter ventured the least criticism of the actions of the Government, they were suspended for months at a time. If, on the other hand, they honestly endeavoured to support the Government and follow its intentions, they were laughed at for their alleged recantation. A movement that prides itself as setting the pace for national revival should not find pleasure in degrading others, even when it believes them to be adversaries.

On April 1st every German citizen of Jewish blood was branded with the mark "Jew." In Berlin there was marked animation in the streets from the earliest hours of the morning, especially in the shopping districts. Everywhere Nazis in uniform were seen going from house to house, plastering Jewish shops with the official red labels, inscribed: "It is forbidden to enter this Jewish shop," or, "Look out—Jews! No admittance!" In addition to this, the bigger shops were marked with large red posters, bearing the inscription: "Germans, defend yourselves! Don't buy from Jews!" Other large white posters evidently were

there for a special purpose, for their inscriptions were both in German and English, and read : " Germans, defend yourselves against the atrocity-story campaign ! Buy only German goods ! "—although it seems difficult to understand why this injunction to Germans should also be put into English, unless it was intended, by this means, to facilitate photographic reproduction in English-speaking countries.

One of the frequent and most depressing spectacles was that of honest old shopkeepers having to stand by and watch young fellows placarding their houses and shops with insulting signs, amid the taunts of the onlookers.

At 10 a.m. the S.A. piquets took up their stands in front of the Jewish shops, while all day long the crowds stood gaping. Many of them gave vent to their malicious joy, applauding the humiliation of their fellow-citizens—some doubtless in the hope of currying favour with the N.S.D.A.P., for reasons best known to themselves. But it must be said, in the interest of justice, that here, too, it was possible to distinguish between the " misleaders " and the " misled " ; for many just-minded German citizens blushed to see their Jewish fellow-men, with whom they were often on intimate terms of friendship, suffering a form of humiliation which had so far been impossible in any civilised country.

In the course of the day a number of other posters appeared over shops—notably a series in red, inscribed with verses like the following :

Warum hin zum Juden laufen?
Deutscher soll bei Deutschen kaufen.
(Why run to the Jew?
A German should buy from Germans.)

Lasst das Geld in deutscher Hand;
Jude schleppt es aus dem Land.
(Leave your money in German hands;
The Jew carries it out of the country.)

Was maestet Ihr den Juden gross,
Solang noch Deutsche arbeitslos?
(Why fatten the Jew, as long as
there are Germans without work?)

Jede Mark in Judenhand,
Fehlt dem deutschen Vaterland.
(Every mark in the hand of a Jew,
is a mark less for the fatherland.)

Mit dem Geld, das Juden stahlen,
Fremde Hetzer sie bezahlen.
(With the money they stole,
Jews pay foreign inciters.)

There could be little question as to the originators of these posters and signs; for who could doubt that they were the product of the Boycott Committee?

Many of the large shop-windows in the main streets were painted with huge red and white inscriptions: "Owner Jew"; "I am a Jew"; "Dirty Jew," and so forth. In addition to the inscriptions were the shield of David and caricatures of big-nosed Jews.

In support of the truth of these assertions we cite the *Deutsche Allgemeine Zeitung* of April 2nd:

"On the windows of Tietz's department store in the Doenhoffplatz white labels had been painted with the inscription 'To Jerusalem!' In the neighbourhood of the Rosenthaler Tor there were inscriptions such as :—'Out with the Jews!'; 'Death to the Jew inciters!'; 'Don't buy—danger of death!' and others of the same order. On the windows of a shop in the Danzigerstrasse an inscription read : 'If Jews continue to incite, S.A. will sharpen daggers bright!'"

Most of the Jewish department stores and other large shops were closed, or put up their shutters in the course of the day. This was the wisest solution, as customers dared not enter the premises. It happened quite frequently that shop-owners were charged by the S.A. for the expenses of putting up the boycott placards and posters. If they refused to pay, they were often beaten.

In announcements by the N.S.D.A.P. and the Boycott Committee it was declared that the boycott measure was undertaken to show the foreign atrocity-story mongers that a continuation of their campaign would be avenged on German Jews, and to prove to them that the governing party had the power to do so. Meanwhile, however, as all reports prove, this foreign campaign had already considerably diminished. Even the Nazi Press, which had so far attributed every anti-German voice abroad to Jewish machinations (notwithstanding the fact that in countries like northern Scandinavia there are hardly any Jews) now declared : "Jewish world-power is receding."

It is to be regretted that even certain newspapers

which were amenable to fair-minded discussion and the weighing of proofs, like the *Taegliche Rundschau*, formerly the organ of General von Schleicher, accepted the legend of "Jewish World-Power" without further criticism, or without attempting to examine the deeper causes of this Press campaign. For at that time this paper had not yet been brought into line. But later, after the paper had been suspended for speaking too frankly and its editor-in-chief, Hans Zehrer, dismissed, it made up for lost time. It was not taken into consideration that, whatever steps were taken by responsible Jews in foreign countries by way of protest, they never transgressed the normal limits of what is politically permissible.

In England, the House of Lords took a sufficiently serious view of the situation to express its opinion. During the big debate of March 30th, 1933, leading members expressed their anxiety in regard to the officially announced measures of the German Government, which were aimed principally at Jewish doctors, University professors, lawyers, and artists. It is easy to understand that a man like Lord Reading, a Jew, who has held the highest judicial position (that of Lord Chief Justice) in his country, which he has also represented as Viceroy of India and Minister of Foreign Affairs, should be highly indignant if Jews, as a whole, are excluded from judgeships. According to a London message of April 12th, Lord Reading resigned his chairmanship of the German-British Association and also his membership, giving as explanation that he, as a Jew, could not approve the German Government's policy towards the Jewish population.

Adopting a similar attitude, Lord Horder, in *The Times* of March 31st, speaking entirely unpolitically in the name of British medical science, put the question whether science could permit that the many eminent Jewish physicians in Germany, to whom it is so heavily indebted, be excluded from their spheres of activity and fields of research. The author of this article expressed the hope (unfortunately a vain one) that further discussion of this question, which was of such vital importance to the world, would not be necessary.

In *The Times*, Sir Ernest Barker, who is of ancient Holstein descent, declares, with deepest respect to German culture, that he owed his conception of Justice to Kant, and it was for this reason that the *Rechtsstellung* (legal position) of German Jews aroused his apprehension.

It is obviously similar apprehensions which induced the united German societies of New York to petition Chancellor Hitler to outline the future programme of the Government in regard to the treatment of Jews. This signifies no attempt on the part of foreign Jews to interfere in internal German affairs, but only the natural desire of both Jews and Christians throughout the world for the settlement of this question, which is of international importance.

As a proof of the double-tonguedness of official German " conceptions," the following is not without interest.

In reply to a telegram from the union of the German Societies of New York, Dr. Lammers, Secretary of State in the Reich Chancellery, replied in the following words : ". . . German Jews

will be treated, like all other citizens of the State, in accordance with their attitude towards the National Government."

Almost at the same hour the Prussian Minister of Justice, Kerrl, instructed the presidents of Prussian tribunals that all Jewish judges in function were immediately to hand in their request for leave of absence (*Urlaubsgesuch*), and that all Jewish lawyers commissioned to represent the State in litigations should have their briefs transferred to non-Jewish lawyers. According to the original instructions, *only thirty-five Jewish lawyers were to be retained in the law-courts of Berlin.* Similar measures were put into force in Bavaria, Saxony, and other States.

At the same time the State Commissary for the city of Berlin, Dr. Klein, proceeded to reorganise the public health service of Berlin. In this connection the *Voelkische Beobachter* announces on March 31st :

" With the beginning of the boycott movement against the foreign atrocity-story campaign, to-morrow at 10 a.m. all Jewish doctors employed in municipal welfare services (*Wohlfahrtsaerzte*) will be dismissed, and replaced by nationalistically minded doctors of German race."

A parallel measure was enforced by the Municipal Health Insurance Institute in agreement with the chief mayor of the city, enjoining on all departments to forbid treatment of insured members by Jewish panel doctors from April 1st onward. In cases where treatment with a Jewish doctor had already been started, the insured patients were to consider whether this treatment should be continued. The panel authorities also expressed the hope that from a

feeling of national duty members would henceforth not extend their custom to *Jewish chemists, clinics, opticians, baths, massage and X-ray institutes, dentists, and so forth.*

Simultaneously, the director of the Berlin municipal schools, Dr. Meinshausen, took measures for the immediate elimination of *all teachers of Jewish descent from the Berlin school system.*

The Prussian news service of the N.S.D.A.P. at the same time gave notice of a petition addressed to the State Commissary of the Prussian Ministry of Education by the National Socialist members of the Prussian Parliament, couched in the following terms :

" 1. All Jewish teachers (i.e. of Jewish descent or of partly Jewish parentage) are immediately to be suspended, and eventually dismissed.

" 2. As regards Jewish school-children and students (of both sexes), the *numerus clausus* is to be applied in proportion to the number of the Jewish population as compared with the German ; i.e. in every educational institute only a certain proportion of scholars may be of Jewish extraction."

The Society for the Protection of German Writers followed suit, and took measures against a number of its Jewish adherents. Although a special chapter is reserved for matters pertaining to the *Kulturpolitik* of the new régime, it can be mentioned here, that, owing to the boycott measures, such well-known writers as Lion Feuchtwanger, Alfred Kerr, Otto Heller, Egon Erwin Kisch, Dr. Bruno Frey, and

Manfred Georg were excluded from this society. Other illustrious names were to be added to theirs.

Thus in all spheres German Jews became the prey of the so-called " cleaning-up process," and in many eminent Jewish circles, not only in Germany, but also abroad, where mixed marriages had taken place, the situation became catastrophic. Conceptions of justice, decency, and truth were banished from the soul of the German people, and almost entirely silenced. To be sure, there were most praiseworthy exceptions, such as Professor Sauerbach, who, when requested to dismiss his Jewish medical assistants, informed the authorities that, sooner than comply with this measure, he would resign from his directorship of the Charité hospital. It must be gratefully recognised that Professor Sauerbach has retained his Jewish medical assistants to this day.

Unfortunately, this is one of the rare exceptions, and one continues to wonder whether it is not a false and unworthy conception of nationalism to deny a conception of honour in others and pursue a defenceless minority with blind hatred.

But more painful to German Jews than material difficulties was the set purpose of the authorities to ascribe to them every mean and contemptible trait in humanity. As all means of defence had been taken from them, it had never been so hard for Jews to assert their most elementary human rights. It was, indeed, a testing-hour for the soul of the Jewish community. Never before had this been felt so strongly as during the Feast of the Passover in 1933. What better parallel with the plight of Jews in Egypt than their subjection and humiliation in the

Germany of to-day? That day, not only in large cities, but in every township and village of Germany where Jews forgathered, the memory of their ancient tribulations was evoked with a degree of intensity that was born of their present sufferings.

How the anti-Semitic campaign had even spread to the countryside can be gathered from a speech by the National Socialist head of the National Food Ministry, Walter Darré, the successor of Hugenberg, which he delivered at the Nassau Peasant Congress at Wetzlar. Herr Darré declared that Jewish dealers believed they could cause distress and anxiety among German peasants by involving them in debt. But he publicly warned " these gentlemen " in the following terms :

" I have not for three years, as member of the directorate of the national party, fought for the soul of the German peasant in order to-day, as head of the Food Ministry of the country, to permit the Jewish dealers to spoil the German peasants of house and farm ! "

Needless to say, His Excellency brings no proof that Jewish dealers ever harboured such designs on the peasants.

How greatly the fanatical National Socialist persecution of Jews had perturbed German life in the furthest corners of the empire is shown by a picture of a small German township lying off the beaten track of events, many hours distant from the capital of the Reich, which we find in the *Neue Zuercher Zeitung*.

" Ever since the Thirty Years' War the little town of Säckingen, on the Rhine, has possessed a Jewish

colony, as can be proved by officials records. The first families were received there by the Emperor in return for high ' protection tribute.' Thanks to the commerce carried on by these Jews, the finances of the town, ruined through war, were restored to a prosperous condition. In return for this benefit, the Jews were authorised to maintain a local rabbi, rent a piece of land for their cemetery, and were in a position to found a charitable institution.

" For centuries Jewish life and thought flourished in this quiet spot. At the beginning of the nineteenth century eighty Jewish families were domiciled on this portion of German soil, and nearly twice that number fifty years later. Though many of them set out on work-days to earn their bread elsewhere, there was one day in every week which saw them all united. For, according to the sacred tradition of their ancestors, the Sabbath had to be passed among one's kin, and, thanks to their industrious life, that custom could be maintained. Several of their number achieved rank and honours, and the community can show names of Jews whom even the Imperial Court consulted when important decisions had to be taken. Others have founded commercial enterprises which till this day have a world-wide reputation, and even in former times carried German goods far into the world, thus contributing to the fame of German workmanship. For there were days when Germany esteemed the Jew according to his character and his intelligence, and not according to his racial origins.

" In Säckingen life goes on as before—the river flows past its walls, the grapes ripen in the vineyards —only the Jews no longer venture abroad. They sit

behind closed doors and shuttered windows. No clients visit their shops, consult their lawyer, or come to drink wine in their tavern. They are helpless and abandoned. To whom should they turn for assistance? So they sit and study the Thora and listen to the rabbi, who knows how to attribute all events to God.

" In the workshop of a tailor there is the sound of sewing-machines. A little old man is still at work there. A month ago he employed twenty-five workwomen ; to-day he has five : for he has been deprived of nearly all orders. The reason? He is a Jew! Though he was surprised to see strangers in his shop, he was nevertheless willing to give details of the local boycott. If there were tears in his voice, there was also indomitable confidence. ' Never,' he said, ' did a nation go unpunished which had chosen the destruction of Judah as its war-cry ! '

" The road to the station of this little town passes the house of the rabbi. We could not go by without once more shaking the hand of him who for forty years has preached the sacred word of God. He was busy studying the Haggadah, for it was the middle of the Passover. The sun was smiling into his small, neat room, while his voice sounded softly, almost tremblingly : ' Lo ! The Keeper of Israel neither slumbers nor sleeps ! ' "

Passions were so excited that the attack against the Jews was launched from all quarters. In addition to Governmental measures, organisations of every description vied with each other in denouncing the Jew as " the eternal enemy of the German nation." Thus the semi-official *W.T.B.* published the following

proclamation of the National Socialist Women's Group on April 1st :

" . . . For fourteen years, comrades, you have fought shoulder to shoulder with the Brown Front against the Jews, the eternal enemies of the German nation—you have shown up Jewish lies—you have avoided Jewish shops. For it is only through an economic boycott that we can get the better of the Jew. Now you have been appointed as Enlighteners of the People (*Aufklaerungstruppe*). It is your duty to see that no German woman buys from Jews. The battle is stern and merciless. Personal considerations must be suppressed. It is for you to teach German women that this same Jewish atrocity-propaganda is to blame for the way the world war ended. It alone bears the blame for two million deaths, for the starving of women, children, and aged people—for Versailles, Dawes, and Young. At home, in the office, on the street, before the shops, we must relentlessly din into the heads of our German sisters that Jews are once more trying to arm the world against us, because they realise that the fight which National Socialism is waging against them signifies the end of their world power. No Jewish doctor, no Jewish lawyer, for a German woman or a German family ! Women ! Do not miscalculate the terrible seriousness of this decisive war, which the Jew wishes to wage to the destruction of the German nation. Let us wage it to the destruction of Jewry ! "

We must recall Lessing's words : " The Jew is burnt, because he is a Jew."

This proclamation shows how far the blind hatred against Jews has gone, since they are to be held

responsible even for those who fell in the last war, notwithstanding the proved fact that the Jewish sacrifices in blood and life were proportionately as great as those of other German citizens. Official statistics of the German Government are there to furnish the proof. But, unfortunately, the antagonists of Jews are not looking for proofs or facts. Their object is to mislead the German nation, and all means sanctify that end.

Already, during the war and shortly afterwards, a census of Jewish soldiers was undertaken, but was not complete, for it did not reveal the numbers engaged at the front and in the rear. As the old accusations and libels were constantly being renewed, the Association of Jewish Soldiers at the Front undertook to establish a new and revised list. This Jewish census, undertaken under the control of the Spandau central office for war losses and war graves, has shown that 12,000 German Jews were among the fallen. Of these, 10,060 names were registered by the Spandau office ; the others were officially controlled. This number includes 322 officers and 185 ambulance officers. It is probable that the actual number of losses is greater ; for, in this case also, not all the losses could be traced. These lists of war victims are a silent, eloquent proof of Jewish heroism and devotion to the Fatherland, and should suffice to silence, once and for always, the charges of cowardice and shirking brought against Jews.

These figures, of course, refer only to soldiers of professed Jewish faith, and not to those of partly Jewish blood, whose number in Germany, as in other

countries, is very large. None of these, who gladly died for their country, could have imagined that they would be designated as hybrids or " bastards " —in fact, as unreliable Germans—by future rulers of Germany. A reference to the official handbook of German aristocracy, the *Gotha-Almanach* (which has been nicknamed by scoffers the " Semi-Gotha "), will show to what extent leading Jewish families have intermarried with the flower of German nobility. The great name of Bismarck—one of whose descendants was forced to resign his post as Prussian Secretary of State—should in itself be sufficient answer to the hue and cry.

Referring once more to war combatants of Jewish faith, we find, of 555,000 German Jews in 1914, 100,000 served as soldiers and seamen in the war. If these figures are compared with the German estimates, the same proportion results for both portions of the population : namely, that of 2·1 per cent of deaths resulting from the war for the Christian as well as the Jewish populations. Thus the tribute of Jewish blood to the national cause was proportionately the same as that of Aryan blood, and as readily given.

Just as easily can it be proved that Jewish soldiers did their duty at the front as unflinchingly as their Christian comrades. It is officially proved that 164 Jewish airman took part in numberless combats, of whom 30 gave their lives and lie buried in the same soil as their Christian comrades—the soil of the land for which they died. One of the first on whom the highest German military distinction, the " Pour

le Mérite" order, was conferred, was the Jewish lieutenant, Frankl, of the Air Chase Squadron, who fell for his country.

These simple facts alone should safeguard Jewish ex-Servicemen from insult and libel, if there were a power in Germany strong enough to withstand the campaign of anti-Semitic slander. But can the world stand by and see hundreds of thousands of human beings driven to famine and bespattered with mud because the mother who gave them birth was a Jewess?

Compared with the events taking place in Hitler's Germany, even the Dreyfus Affair appears an insignificant episode. To those who knew the former Germany, the "cultural development" which has taken place there in the last few months is inconceivable. Formerly, when men in other lands thought of Germany, it was as the country of Goethe and Kant, of Liebermann and Haber, and the idea of appraising the value of their achievements according to their racial descent would have occurred to no one.

It is, therefore, not astonishing that, for all Hitler's diplomatic talents, the foreign Press cannot make head or tail of German events—especially the uncivilised treatment of Jews—and continues to speak of the barbarous methods of the new rulers of Germany. Nor is there anything to be surprised at if influential business spheres abroad refrain from purchasing German goods, preferring to give their orders to Paris, London, or Prague, though prices may be higher there than in Berlin. Offers of German merchandise meet with brusque refusal, not

only from Jews, but from non-Jewish firms. This attitude, which is relentlessly maintained, springs from a wish to help the oppressed German minority. In the German embassies and consulates the complaints of boycotted German firms continue to pile up. What Hitler's Germany lost in the world market in a single day is far more than any benefit that may accrue to the Aryan population of the country through the suppression of Jewish commerce. *Hitler's Germany is being boycotted!* That is a fact that no eloquence or soothing words—whether they come from Jewish or non-Jewish quarters—can alter. In America, Europe, even in Asia, the German exporter meets with fervid resistance. Export figures in another part of this book give witness to this fact.

From a declaration published by the *Voelkische Beobachter* on April 2nd, it is apparent that economic considerations were deciding factors in the Jewish boycott. Under the general title "All Germany Boycotts the Jews," and the sub-title "The Nation's Enemy put to Shame," we read :

"The mass demonstrations, which took place in the cities, after imposing processions through the streets, were a spontaneous expression of the resolution of our party not to give pause in our fight against Jewry. . . . The Jews have been given a bitter lesson—the lesson that we are no longer willing to enter into long discussions with them, but mean to tackle them at their most vulnerable point—their money-bag."

With its characteristic brutality, the *Voelkische Beobachter* expresses the true object of National Socialism : the commercial extermination of the German Jew so that others may take his place in

commerce and business. Death and destruction of the " evil " competition is considered a means for solving the economic problem. It is easy to reckon out on paper : " Get rid of the 555,000 Jews in Germany, after having eliminated them from commerce, and then there will be work for the same number of unemployed German workers."

" The Expulsion of Jews from Germany " is the one great object which emerges from every measure adopted by National Socialism, and it was nothing but a game of hide-and-seek if obscure atrocity stories were first spread abroad and then answered by the counter-measure of a public boycott. The impression which gained the entire foreign Press was the right one, despite the clever launching of false stories, which can never be entirely prevented. But the majority of the news was based on sources against which even the Government had nothing to object. These were the official newspapers, the *Voelkische Beobachter* and *Der Angriff*, which every day furnished fresh material concerning the bloodless persecution of Jews in Germany, and have no intention of ceasing their anti-Semitic crusade.

The German Government's appeal to the people, declaring it to be the duty of every citizen to utilise his foreign connections in order to give a true picture of the situation of German Jews, was destined to remain ineffective.

Popular humour found the right expression for this form of " reassuring letter," as witness the following letter received by a business man from a colleague in Germany :

" Never has the situation in Germany been so

reassuring as at present. A real German spring has come over the land. Business is flourishing, no one is bothered, deep peace reigns everywhere. Will you kindly see to it, to the best of your ability, that any news to the contrary is at once shown up as a clumsy lie. Heartiest greetings from your old Max.—P.S.—Moritz, who wrote the contrary, has just been hanged."

There is a grotesquely ironical note in a widely distributed circular sent out by the municipality of Pforzheim, which states : " No Jewish shop was plundered here, nor was there bloody persecution of Jews."

Although the official boycott was not resumed on April 5th, the German Government had none the less achieved its object. On April 4th the following official communication was made to the Press :

" The Reich has learnt with satisfaction that the Defence-Boycott against the anti-German campaign has had the desired effect abroad. . . . However, the Government points out that the Defence-Organisation of the N.S.D.A.P. will be maintained, so that it may at any moment again take action."

This is supplemented by a W.T.B. communication :

" The Central Committee for the Defence against the Jewish Atrocity and Boycott Campaign has, for the time being, transferred the continuation of its business to the directorate of the National Fighting Association of the Professional Middle Classes. The seat of the directorate is Munich."

But the true version is probably that given by the

chairman of the Central Boycott Committee in Munich, J. Streicher, M.P., as reported by the Conti Bureau.

According to Herr Streicher, the danger threatening Germany has not yet been dissipated. It was now a question of building up the captured position. The Jewish question was the most serious problem a nation had to face. Needless to say, the task of enlightening the German nation would be carried on in all responsible quarters.

Herr Streicher uses the right term when he speaks of a " captured position." This is quite in harmony with the Government's " favourable impression " regarding the results of the boycott. The real object, which was not to protest against the few false reports circulated abroad, but to uproot Jewish commerce in Germany, had been achieved.

The fight for its complete extermination, according to the fundamental principles of the National Socialist Party programme, started on the day of the official boycott. It is intended that it shall not cease until there no longer exists a Jewish problem, as conceived by the Nazis.

The question remains whether this form of anti-Semitism is a happy presage for the future of Germany. History proves that, so far, the contrary has been the case. It can only be to Germany's advantage if she is able to utilise the generally recognised talents of German Jews for the furtherance of her own aims.

Rathenau, Germany's Minister for Foreign Affairs, who fell through the hands of assassins—the man to whom Germany owes her liberation from political

isolation through the treaty of Rapallo with Russia, which Hitler has renewed—once said : " Our destiny is written in terms of economics " (" *Die Wirt schaft ist unser Schicksal* "). Dr. Stresemann opposed this dictum with another : " Our destiny is written in terms of politics." We will not discuss the question whether economics or politics is the deciding factor in the history of a nation. But one thing seems certain : these are the two pillars of every State, and that it is pure folly to try to insert a third pillar, under the guise of anti-Semitism. But in this madness a certain method is clearly discernible. We are tempted to recall the Old Testament story of Samson, who, imbued with strength from God, pulled down the pillars of the temple over the ears of the enemies of Judah. It may well be feared that the pillar of anti-Semitism, on which the modern German edifice relies, may crash under the burden of misused responsibilities.

CHAPTER V

THE BOYCOTT IS CONTINUED

MORE THAN a hundred years ago, on March 11th, 1812, the King of Prussia issued an edict concerning the civic status of Jews living in the land. This edict declares : " The Jews resident in our States, who are provided with General Privileges, Patents of Naturalisation, Letters of Protection and Concessions, as well as their families, are to be considered as natives and citizens of the State."

But a century later, in the year 1933, the wheel of history is turned backwards. For in all civilised countries it had become more and more the custom not to ask one's fellow-citizens to what race or religion they belonged, but to judge them according to the services they rendered to the community and the State, in business or in intellectual fields.

But all this had been radically changed in Germany, and also the end of the official boycott was not to bring any improvement in the condition of German Jews.

Wilhelm Kube, who, thanks to the National Revolution, became Chief President of the Province of Brandenburg and leader of the National Socialist faction of the Prussian Parliament, is the author of

a famous remark. Speaking to the Prussian Newspaper Service of the N.S.D.A.P. on April 21st, he declared that the empire of the Hohenzollerns had fallen because it had been friendly to Jews. The Republic had been Jew-ridden, and therefore had fallen even more quickly. But Adolf Hitler's " Third Reich " repudiated Jews, and for that reason would last.

" We need only remember," Herr Kube remarked, " what, until quite recently, Jewry has dared to impose on Germany ! " For fourteen years, he continued, the judicial life of Prussia had willingly been at the service of the Jews. The National Socialist Revolution had been necessary in order to save the nation from perdition. *Let the Jew once more accustom himself to go about his business, modestly and inconspicuously, within the German law.* It was only thanks to Hitler's wise guidance and discipline that nothing serious had happened to him. Let the public not indulge in any misplaced objectivism, which would be to their own harm. In Germany the Jew had lost his game, not only to-day, but for centuries to come.

Unfortunately, Herr Kube does not divulge about what business the German Jew is to go, seeing that to-day he is practically precluded from all business activities. For it has become ever clearer that the boycott of April 1st was not, as alleged to the world in general, a single measure, but only the first step on the road which led to the goal indicated by Herr Kube—the complete elimination of the Jew from all professions. But now that the atrocity-campaign abroad has died down—as the National Socialist Press has remarked—Germans are beginning to see

more clearly what are the determining motives in the attitude of public opinion in other countries regarding the German situation.

For instance, the London correspondent of the *Deutsche Allgemeine Zeitung* informs his paper that it is not the agitation among the Jewish stocking-workers in East London which is of importance, but the attitude adopted by the non-Jewish public, which cannot understand how the principle of equality before the law for all citizens can be abolished in a civilised country like Germany. And, as the paper points out, it is just those classes which, from feelings of justice, had been in support of Germany's being treated on the same footing with other nations, which have now to face the fact that this country is oppressing a small minority of its citizens.

Once an artificial anti-Jewish attitude had been aroused in the public, which was told, day in, day out, almost from hour to hour, in the Press, in public meetings, and in broadcast addresses, that life would be much easier and better if the "Jewish competition" were eliminated, it is easy to understand that the mass attack against the German Jews began in real earnest. It was alleged that all professions were, more or less, "Jew-ridden" (*verjudet*). How little truth there is in this affirmation is proved by a few statistics which were furnished—*mirabile dictu*—by the *Voelkische Beobachter* itself on July 19th. It should, however, be remarked that this paper gives figures only for Prussia, and not for all Germany. But, since about three-quarters of all the German Jewish population resides in Prussia, this

statistical limitation is merely intended to be misleading. According to the official Nazi organ, the proportion of Jews in public services, including army, navy, Church, Civil Service, as well as in legal and " free professions," is 5.94 per cent, whereas the corresponding figures for the Christian population are only 4.86 per cent. The comment of the *Voelkische Beobachter* is : " Thus in this exceptionally important department of public life the Jews are one per cent more numerous than the entire Prussian population."

Apart from the fact that we deny the contention of this paper that this one per cent superiority proves that Prussia is " Jew-ridden," these statistical figures are so entirely different for the rest of Germany that there is compensation. Of course it must be admitted that the legal and medical professions of Germany include a higher percentage of Jews. On the other hand there are professions in which there are practically no Jews.

These and similar informations of the official Press were intended to justify the anti-Jewish measures, and, above all, make them comprehensible to foreigners.

Besides the separate measures, which were made public to all the world through the Press, the National Socialist movement possessed other, perhaps even more formidable, means for eliminating Jews. Those who could no longer become members of the National Socialist Party, were obliged—if they wanted to maintain themselves—to enter the N.S.B.O. organisation (National Socialist Factory Cells).

The designation of this organisation, which took the place of the trade unions, shows that National Socialism understood how to create " cells " of the smallest dimension within the civic life of the people, so as to permeate the latter with its ideas. These " cells " were endowed with such powers that they could demand the elimination of Jewish workers and employees from their midst. This job was thoroughly done. It did not matter whether a business belonged to a Christian or a Jew, at the request of this organisation non-Aryan employees had to be turned out. It is to be assumed that by this time it is only in exceptional cases that Jewish workmen or employees were still engaged.

These " cells " have a further function. At the express wish of the leader, Herr Ley, members are to be " enlightened " that they must avoid Jews, even outside business hours. They must no longer buy from Jews. Whoever is seen entering a Jewish shop is in immediate danger of losing his job. This warning is specially impressed on officials and employees in public services. It is likewise strictly forbidden to consult a Jewish lawyer or doctor. These restrictions even concern private life. If a woman employee is seen in the company of a Jewish-looking gentleman in a café, she also runs the danger of being reported and at once dismissed.

These facts, which are certainly without parallel in any other civilised country, are in no ways exaggerated.

Meanwhile Herr von Papen cables to all the world that Jews, if they are loyal in their attitude, are treated exactly like all other German citizens.

Perhaps, in support of this statement, Herr von Papen might mention the Dortmund police decree of September 27th, 1933. As similar measures have been taken in Nürnberg and other German cities, it may be worth while giving the text of this decree :

" Frequent quarrels have recently taken place in public establishments, because girls of Aryan blood have been escorted by, or seen dancing with, Jews. The great majority of the nation, we are glad to say, has realised the tremendous danger of a further mingling of German blood with Jewish elements. The State Police has also received complaints from parents, because their sons or daughters associated with Jewesses or Jews. There is, therefore, once more the danger that the unity of the German family, which has been the fruit of the victorious assertion of the National Socialist idea, may be destroyed.

" The State Police, which is charged with the maintenance of peace and order and also with the safeguard and development of the National Socialist conception of life, is not disposed to tolerate the aforementioned condition of things. Whoever, by his actions, transgresses the fundamental principle which National Socialism considers to be the basis for the creation of a collective will and purpose in the German nation, must be forced by State measures to change his conduct. The State Police will in future commit to protective arrest such irresponsible fellow-citizens in order that they may realise the seriousness of their transgression against the principle of German nationality."

Thus we see to-day in Germany that, in addition to the commercial boycott, there exists a

State-organised social boycott of Jews. None the less, the Reich Minister of Justice, Dr. Frank, simultaneously with the publication of this decree, is not afraid to declare, at the party congress at Nürnberg, on September 29th, 1933 :

" Every foreigner can convince himself of the fact that in Germany Jews are not outlaws, but enjoy the protection of the laws like other citizens, always provided that they show themselves to be worthy of this protection."

We have already mentioned that the Boycott Committee remitted the rest of its task to the " Fighting Association of the Professional Middle-Classes," which felt it its duty to continue to stimulate the boycott movement by enjoining on the public not to buy from Jews, but only from Germans—thereby denying the Jew his standing as German.

The Sample Show held in the Cologne Exhibition Hall was inaugurated under the device " Buy German Goods," which in this case did not mean only to give German articles the preference over foreign products, but also (as has been officially admitted) that Jewish shops should be avoided. The *Koelner Kurier* of April 13th declares that although the injunction, " Don't buy from Jews," was not actually expressed in words, it was clearly understood. Moreover, this paper considers that the elimination of Jewish shops was not a practical measure, and came to the conclusion that the " Cologne Week of 1933 should have assumed a political, and not a commercial, aspect."

The Berlin correspondent of the *Neue Zuercher*

Zeitung, who at Easter made a trip through German country districts, gave moving accounts of the untenable situation which has been created for Jews living in the country :

" If to-day the situation of the peasant is a difficult one, that of the small village Jew, who carries on the trade of cattle-dealer and small shopkeeper throughout the countryside, is alarming. The cattle-dealer, through beating down of prices, has contributed towards lessening the cost of living in Germany, but at the same time he has earned for himself the reputation of a cut-throat, although the principal reason was the lowering of prices in the world market. As for the small Jewish shopkeeper, he is in favour with the peasants on account of his low prices ; but for that same reason he is in bad odour with his fellow-tradesmen. So that, ever since the hatred of Jews has taken on tangible forms, both he and the Jewish cattle-dealer have no lack of enemies in the country. Although no boycott is any longer officially enforced, it continues on the quiet. In an old village inn a couple of portly church-goers told me, laughingly, the fun they had had on Boycott Day with the neighbouring small dealer, whom two S.A. men drove on to the village square at the point of their muskets. The Jew, thinking his last hour had come, had begged for his life. After that they had let him run. Not a hair of his head had been touched, but to-day no one enters his shop. When I asked how the man was going to live, the two villagers shrugged their shoulders. One hardly dares to exchange a greeting with a Jew in the village, for fear of getting into the odour of treason."

Thus far the *Neue Zuercher Zeitung*, which gives a tragic picture of the small-town and village Jew in Germany. The fact is that things were done much more ruthlessly in the provinces than in the large cities, as transpires from the following account in *Neustaedter Anzeigenblatt*, the official organ of the Neustadt district :

"PILLORY

" There are still Germans who are bondsmen of the Jew. To these belongs Herr Johann Vorlaeufer, of Obernesselbach. Last Sunday he wanted to buy from a Jew. When he was prevented, he said among other things : ' One gets more skinned by Christians than by Jews.'

" Herr Vorlaeufer, we advise you to join Israel's exodus from the Neustadt district ! "

These are only a few cases, chosen from out of a huge number, to prove how defamation and libel, against which the Jew is powerless—for any protest is regarded by the Government as an " unloyal attitude "—is causing the greatest financial and moral distress to the Jewish population of Germany.

Officially, as has been said, the boycott was called off on April 5th, but actually it continued merrily. It is interesting to note that on April 6th the *Voelkische Beobachter* announced *fifteen meetings* in different parts of Berlin under the title : " Boycott Meetings of the Greater Berlin District. Theme : ' Against the lies and incitements of Judah.' " It is not difficult to guess what was declared and propagated in these meetings.

The intention of openly designating Aryan shops by signs was put into force by the following measure published by the *Nationalsozialistische Korrespondenz* on June 19th :

" In accordance with the decisions taken by the *Fuehrer's* deputy, Rudolf Hess, on May 10th and 18th of this year, the National Socialist *Wirtschaftsbund* (Economic Association) announces :

> " The signs ' German Shop ' are only supplied to Aryan shops in accordance with the conditions prescribed by the National Socialist *Wirtschaftsbund* and the Self-Help Association of the Storm Troops for a yearly charge, which includes a newspaper. The signs, which are under glass, in metal frames, represent the symbol of New Germany : a radiant rising sun with swastika, guarded by a sitting black eagle, and underneath the inscription : ' German Shop.' "

Considering that the great mass of National Socialist electors have been directly or indirectly instructed only to buy in shops bearing this designation, it can be understood how severely Jewish shopkeepers were affected by this measure. In pursuance of the same policy is a law for the protection of German retail commerce, which institutes a six months' prohibition against the founding of new retail stores, in order to protect the business of small shopkeepers. Later a general competition among new applicants is to be instituted. This measure is based on the fact that a great number of officials and employees who have lost their jobs are turning

towards retail commerce, and there is danger of this being over-flooded. For the numerous non-Aryan officials and employees, as well as intellectual workers, who have been " eliminated " through the recent laws, this measure denotes a fresh handicap in their search of a new livelihood. The object is to make it impossible in future for Jews to establish new shops. Where the law proves insufficient, the professional organisations come to the help of the Government.

In a circular addressed to its members, the Central Association of the Clothing Industry for Men and Women points out that there have been complaints because Jewish firms have announced their products as " German goods, of purely German workmanship," etc., which is, consciously or unconsciously, a misleading description. The circular proceeds :

" Although the undersigned are convinced that Jewish firms are entirely entitled to feel and describe themselves as German firms, and that the complainants will certainly not take it amiss if, for export purposes, they designate themselves as German firms, none the less . . . we think we may and ought to advise the Jewish firms to omit the designations complained of, in order to avoid misinterpretations and intervention from outside."

In other words : abroad, the products of Jewish firms can serve to advertise German goods, but at home—that's another story !

Other associations adopted similar measures to contribute towards the strangling of a defenceless minority.

The elimination of Jews from all professions took on undreamt-of proportions after the official boycott. Thus the newspapers reported that the *German steamship companies* had dismissed their Jewish doctors and employees. But there is never any question of refusing to take Jewish passengers or transporting the merchandise of Jewish firms. Through the brutal proceedings of the Nazis, German commerce has suffered incalculable damage. The boycott spirits which had been summoned, refused to depart. The boomerang, which was only to hit the Jews, has swerved back to strike Germany's commerce at its most vulnerable spot. At the same time, warning voices in Germany, denouncing the destructive effects of the boycott, made themselves heard in increasing numbers. At a meeting of the Hamburg merchants, the president of the Chamber of Commerce pointed out that *ten million Germans depend directly or indirectly on export for their living*. About 30 per cent of the decrease in employment could be attributed to the falling off in export up to April 12th.

What the real causes of this falling off were, was not gone into. The policy of the National Socialist Party being the extirpation of Jews, this policy had to be carried out.

Even in the sale of articles of food this anti-Jewish policy was applied, inasmuch as Jewish provision shops were boycotted. Here, if anywhere, it is apparent that the actual starving out of the Jewish population is one of the objects of the present régime. It is not an " atrocity fable," but a fact, that the organisation of German wholesale importers of foodstuffs decided no longer to sell to Jews. Since Jewish

wholesale importation has almost wholly ceased, it will soon be impossible for German Jews to purchase their daily food. It also transpires that Jewish retail dealers now find it difficult to stock certain articles, notably special makes. The German chocolate industry has already passed a resolution to stop supplying Jewish shops.

A similar attack is being prepared against the Jewish wholesale cereal trade. At a congress of the trade members in Munich in September 1933, Herr Darré, representing the Ministry of Agriculture, declared that as the Jew does not walk behind the plough, neither should he in future be allowed to traffic in the fruits of the peasant's labour.

In view of the fact that life is made even harder for provincial Jews than for those in large cities, something akin to an exodus of Jews towards the capital is taking place. There is also the added reason that they are less conspicuous in Berlin than in small towns or villages. The Jewish community of Berlin is under the impression that this migration—not to say flight—towards Berlin is likely to continue.

There is no doubt that a number of rich Jews, who foresaw what was coming, fled the country in time. But the majority had to remain. Either they lacked the means for going abroad with their families, and starting life over again, or, if they disposed of a certain fortune, the authorities raised such difficulties that they had to give up the project. It is part of the prevailing practice that the requests made by Jewish families to withdraw their capital when they wish to go abroad are shelved by the financial authorities. Though Herr Hitler may declare, in

Press interviews, that he would gladly present a thousand-mark note to every Jew willing to leave the country, in actual practice the would-be fugitive finds he cannot even take his savings away with him.

Those Jews, therefore, who have been able to find safety abroad owe it to exceptional circumstances. These emigration measures, in fact, amount to something like a lock-out of Jewish emigrants. An added handicap was the special *visa* on passports for all Germans travelling abroad, which could be refused by the authorities without any explanation. Needless to say this prerogative was amply made use of. During the April boycott, even severer measures were enforced, as is proved by newspaper reports. Thus a message from Beuthen on April 8th reports : " Last Sunday, on the arrival of the Berlin-Bucarest express, 15 Jews of German nationality, who were intending to travel to Poland, were forced to alight, and prevented from crossing the frontier. A Jewish doctor of Polish nationality, with his wife and mother-in-law, coming from Leipzig, were also in the train. The two former were allowed to continue their journey, but the mother-in-law, being of German nationality, was kept back."

An incontestable crown witness, the *Voelkische Beobachter*, reports from Dresden on April 5th : " Last night, trains going to the frontier—expecially at Bad Schandau—were submitted to a large-scale *razzia*, resulting in the identification of many Jews, who were trying to get into Czechoslovakia. They were prevented from continuing their journey. Large sums of money were also confiscated."

These measures against Jewish emigration have

introduced a new *nuance* into the history of the Jewish persecutions. Even in Pharaoh's time they were, in fact, always allowed to leave the country. It was reserved for Germany in A.D. 1933, to deprive Jews of all possibilities of earning their living, and at the same time to prevent their flight, so that they could not leave the land of their sufferings.

It should therefore not be difficult to understand that, through this system of persecution, Jews are not only ruined materially and physically, but also suffer morally from the feeling of being captive outlaws.

These obstacles to Jewish emigration are a certain proof that the continuation of the boycott measures did not proceed as peacefully as one wanted the world to believe. Not only German, but also foreign Jews were to be eliminated from German business life. Jews from Eastern Europe were especially to be shown what Herr Hitler's conception of equal rights for all was.

On April 4th a comprehensive police raid was carried out in the Jewish quarter near the Alexander Platz. With the help of various categories of auxiliary police corps, the Grenadierstrasse and the Dragonerstrasse were occupied, armed patrols making a special search of all closed flats and lodgings. At No. 1 in the Grenadierstrasse a private synagogue had been arranged in one of the flats. The candles were still burning, and several Jews had sought refuge there in the hope of being safe from the police. Two closed tin boxes, which were discovered here, were broken open, and found to contain old silver coins and securities which had been withdrawn

from circulation. In the lodging of a private rabbi—at No. 14 Grenadierstrasse—who for years had been supported by public charity, five dollar bills and eleven Reichsmarks were found hidden away in some linen. Various persons, who had hidden in attics and other remote corners, were discovered and arrested. In this way about sixty persons were taken into custody. Those who were unable to prove their identity were handed over to the Identification Service.

Although German Jews had become used to all sorts of surprises sprung on them by Hitlerian Germany, it was a new experience for them to have to contribute to the amusement part of the Berlin wireless programme. For the police raid referred to was registered on gramophone records, which were broadcast, the same evening, from Berlin.

At the same time the *Goettinger Tageblatt* published the following report : " Between 7 and 9 p.m. the windows of nearly all Jewish shops were smashed. Soon after the events became known, enormous excitement took hold of the population. *The Synagogue at the Wageplatz was taken by storm and its furnishings demolished to a great extent.* The stained-glass windows were also nearly entirely destroyed. Till a late hour of the night huge crowds paraded the streets and assumed a threatening attitude towards Jewish shops and persons. The next morning the principal shopping streets presented a picture of destruction. The sidewalks were covered with glass splinters, and boarded-up windows bore silent, but eloquent, witness to the excesses that had taken place." From which it appears that throughout the

country anti-Jewish demonstrations had been organised.

Nor should it be assumed that things were allowed to calm down as time went by. The National Socialist Press took care that anti-Semitic feelings should not be allowed to simmer down. Whenever there were indications of this, a few leading Jewish bankers were arrested, who were accused, in headlines, of corruption and embezzlement. The results of the judical proceedings against these persons, which in most cases ended in acquittal of the accused, were only published weeks later, and as inconspicuously as possible. The old dictum : " Slander ! Slander ! Something is sure to stick ! " is still in force to-day.

Several months after the official boycott, the *Dortmunder General Anzeiger* reported on June 28th :

" On the morning of June 27th, the entrance of Jewish shops and department stores and also of the ' Epa-shops ' (one-price stores) were occupied by S.A. and S.S. men, to bring home to the public that in frequenting these shops they were harming the interests of the nation. The arrival of the S.A. and S.S. men took place at 8.30 a.m., in the usual manner of such proceedings. Within about a quarter of an hour the ' Epa ' and department stores in the centre of the town were guarded by S.A. and S.S. patrols. Later on, single or double guards were posted before every Jewish shop, including the so-called '*gleichgeschaltet*' stores. . . . In the afternoon many Jewish shops preferred to close their premises."

These things might seem unbelievable were it not that they can be proved to be true. To be sure, we have learnt, under the new régime in Germany, that

to speak the truth is to be disloyal. But we should like to ask the Chancellor whether it is acting loyally to inform foreign countries that in Germany Jews are treated like all other citizens of the State ?

Having once accustomed themselves to the spectacle of the Jewish boycott, the Nazis no longer bothered about old-fashioned conceptions of humanity and pity, but looked on themselves as the champions of a new idea. That is one of the aspects of the regeneration of the German people ! And this campaign continues, despite the fact that the anti-Jewish boycott has been officially called off under the pressure of the counter-boycott of German goods abroad and the intervention of certain Great Powers.

As East Prussia has always been a step in advance of the rest of the country in radical measures, it is not surprising that in the persecution of Jews it has made notable contributions. One of these is a district decree published by the Allenstein *Nationalsozialistische Kreiszeitung*, signed by the district commander, which reads as follows :

" National Socialists are forbidden to enter public establishments frequented by Jews. This applies only to cafés and restaurants, not to hotels."

By this measure not only establishments belonging to Jews, but also those frequented by the latter, are put under boycott. As a result, it is probable that all establishments which wish to retain Nazi custom will be forced to exclude Jews.

Also, Nürnberg, the city of National Socialist congresses, is never weary of hitting the Jew wherever

possible. Even the poorest classes are not spared ; as witness the municipal decree of September 26th, 1933, forbidding in future all loans to Jews, and also their participation in the public auctions organised by the loan office (pawn-shop).

Thus the boycott of everything in any way connected with the Jews continues. The officially so-called " boycott defence " of the Government was not the end but the beginning of the movement, which continues in all professions where Jews are employed, and will not end until these have been eliminated from every branch of professional and commercial life in Germany. Eradication of the idea of justice—stabilisation of brutal force and power : these are the distinguishing marks of Hitler's Germany, and the only explanation of the boycott, or, rather, the extermination of the German Jew.

CHAPTER VI

RACE HATRED

IT IS A CURIOUS IRONY of history that these very National Socialists who regard the French as the arch-enemy have derived their fundamental conceptions from a Frenchman. It was Count Gobineau who first, with relentless logic, attempted to prove that the racial idea was the key to the history of the world, and who set up the theory that the fate of nations depended on the blood in their veins. It is certain that Gobineau had not the slightest intention of holding up the Germans as the noble race *par excellence*. That did not, however, deter his German disciples, especially Lehmann, Chamberlain, and Guenther, from extracting from his works the material for their racial edifice.

Gobineau attributes all signs of degeneration in the life and ideals of nations and civilisations to the evil effects of blood-mixture. According to Chamberlain and Guenther, all the morbid symptoms in Western civilisation are due to racial intermingling with Semites. Every one of these theories has long been disproved by science. It need only be recalled that Egypt, the cradle of human civilisation, was a melting-pot of the most contrasting races. A civilisation is born only where two or more races are

fruitfully intermingled. But such ideas are not accessible to the masses, for whom the racial conception is a myth, out of which race-fanatics have forged a new religion, whose appeal to the lower instincts in man makes it appear all the more " popular."

The French Revolution having founded the conception of equality of rights as the basis of national life, Count Gobineau's racial theories could not take root in France. But in Germany they were accepted as the foundation of new theories on the relations between the State and the citizen. The newly dished-up ideal of the " pure Aryan " seems, as far as Germany is concerned, to repose on a very unsound basis. For we need only recall that in the early Middle Ages, and even in antiquity, Germany was the playground and cockpit of very different races. These racial origins are rather a proof that through the intermingling of dissimilar tribes and peoples a healthy, active nation is produced, than an argument in favour of the theory that the German people owes its great achievements to its pure Aryan blood. If the racial theory had the faintest justification in fact, the inhabitants of the United States of America should be the most degenerate race the world has ever seen.

But, in practice, National Socialism cares little whether its racial theories are well grounded as long as they serve as a means for its end—the expulsion of Jews from Germany. These " scientific " arguments are employed to convince the masses that Jews belong to an inferior race, and, for that reason, must be eliminated from the national body.

It is noticeable, however, that Nazi circles show marked anxiety lest the Jew be thought to possess superior intellectual qualities. Thus, we find an article by Wilhelm Staudinger in the *N.S. Landpost* of Munich, entitled : " Are Jews our Intellectual Superiors ? " Referring first to the Armenian massacres, the writer remarks that, generally speaking, people understand very little about the real causes of this extermination crusade, and regard it as barbarous and revolting. But it should be remembered that the hatred of the Turks for the Armenians was not without cause, considering the physical and moral characteristics of this people. The Armenian, it is here declared, is *much worse than the Jew*, although both spring from the same race. As regards the Jews, the writer continues :

" If here and there Jews have achieved things that are not quite worthless, this is to be ascribed to their non-Armenian and principally *European admixture*, which came to them from earliest times ; for example, through the Philistines. But this admixture is so slight that it does not enable them to reach even approximately the cultural level of, say, a *Balkan nation*. The typical Jew is purely intellectual, and therefore uncreative. But even in the sphere of pure intellect he cannot measure himself with the German."

As a proof of this affirmation, Einstein's achievements are contemptuously dismissed, and a series of Aryan physicists and philosophers enumerated by way of contrast. The final conclusion is that the Jew can never reach the height of Germanic genius, and that therefore a Jewish doctor or a Jewish lawyer

is not the intellectual superior of his German colleagues. The article concludes :

" The eradication of the Judeo-Armenian influence will also in this respect be rather an advantage than a disadvantage for the development of German culture. The superstition of Jewish superiority must and will disappear."

The *leit-motif* of this article finds its echo in all articles on the racial question published by the National Socialist Press. In Germany, in future, the question : " Are you pure Aryan ? " will have to be answered satisfactorily before any account is taken of talent or learning. All the new German legislation is built up on the fundamental conception of the pure-blooded Aryan. As has just been pointed out by Herr Staudinger, Jews are uncreative, and cannot pretend to anything approaching the cultural level of a Balkan nation ! The blood that produced the wisdom of Solomon, the religious ardour of Isaiah, the legislative genius of Moses, that flowed in the veins of Maimonides and Spinoza, and brought forth the founder of Christendom, must surely be a bad mixture ! The conception of the racial value of the Aryan and the incapacity of the Semite for public affairs has acquired the force of law in modern Germany. Though neither Jews nor their descendants can subscribe to this theory, they were forced to submit to the law of the stronger.

Those who went to the war did not go in search of personal profit. According to Nazi legislation, blinded eyes, amputated legs and hands—if they belonged to Jews—are henceforth to be disqualifications

for the judge's seat, the barrister's robe, and State pensions.

The young generation of German Jews, who, though they were too young to be sent to the war, were not too young to feel its effects on their early home life, are to be deprived of all opportunity of serving the State for which their fathers fought. The theory of the Government is that the opportunity is non-existent at present. In practice it will see to it that it shall also be non-existent for Jews in future.

The German proverb which says that " The young ones twitter as the older ones sing " is again proved by the way in which the racial theory is put into practice. The small-town mayor who owes his post to Hitler tries to be more orthodox than the Pope.

Thus the *Pfaelzische Rundschau* of April 24th, 1933, announces : " In the interests of public peace and order, the Commissary-Mayor of Speyer has decreed that the public bathing establishments shall in future arrange special hours for Jews." The paper adds that this is specially noteworthy in a town which owns the oldest Jewish bathing establishment in Germany ; which remark was perhaps intended as a gentle hint to the Mayor not to overdo things. Was there really any danger of disturbances taking place in the public baths because the Christians of Speyer found their Jewish fellow-bathers less clean than they were ?

This train of reasoning sets one wondering—not only as regards Speyer. The bathing establishment referred to, which the Jewish community in Speyer

has owned from the early Middle Ages, harks back to religious laws dating from ancient times, long before Christianity ; whereas, as one can read in any encyclopædia, the Christian clergy in Germany frowned for centuries on all who were addicted to the pleasures of bathing.

It is, indeed, surprising that dislike for fellow-citizens of another faith—or, if one prefers, of another race—can go as far as in this edict of the Mayor of Speyer !

But this bathing edict is interesting for another reason. For the sake of peace and order, it wishes to force the Jews back into a ghetto—at least, a bathing-ghetto. This passage of the municipal decree bears a striking resemblance to an edict which *Ruediger, Bishop of Speyer, promulgated on September 13th, 1084*—when the Jews were already established on the German Rhine ! On that day the Jews were granted a " privilege," in which it is said :

" When I erected Speyer into a city, I thought to add further honour to our locality by bringing together the Jews. For that reason I transferred them outside the town, removing them thus from the propinquity of the other citizens, and, *in order that they might not be molested by the unruliness of the mob, I surrounded them with a wall.*"

Here the segregation of Jews is decreed for reasons similar to those given by the Mayor in 1933. Surprising as it may seem, Berlin and Munich thought well to emulate Speyer, and in August 1933 temporarily closed most of their bathing establishments to Jews.

On April 10th the *Muenchener Zeitung* reports,

also from Speyer, that Jewish shopkeepers in this town have been forbidden to hoist the black-white-and-red flag. Those which had been hoisted by Jewish firms in honour of the visit of the Bavarian Prime Minister, General von Epp, had to be taken down.

One seems to forget that, proportionately speaking, there are certainly as many non-Aryan as Aryan Germans, who, until the National Revolution came, have loyally served the old Imperial colours, which were born in 1870–1 on the battlefields of France, where also many Jews and half-Jews died the deaths of heroes. To whose profit is it if the roofs of Jewish houses remain flagless and if their inhabitants can no longer boast, as in the fine nautical song (whose composer was a Jew) : " Proudly waves the banner, black, white, and red " ?

Another famous German composer has Jewish blood in his veins. He had always been revered as a German artist until the New Masters discovered to their horror that he was no true Aryan. His name, immortal as his music, is Johannes Brahms. This year the centenary of the birth of this great German composer was to be the occasion of important celebrations. But a national celebration could not take place in Germany, for the reason that, according to the recent findings of the Racial Office, Brahms's grandfather had been a Jew !

Brahms is counted among the most German musicians who have ever lived. As a composer of songs he has done more to enrich the treasury of the German *Lied* than almost any other composer. His songs are among the prime favourites of German

choral societies, and it was his " German Requiem " which was broadcast from all stations in honour of the newly instituted German National Holiday. If ever there was a case to prove that Jewish descent is no bar to German artistic feeling, it is the case of Johannes Brahms. This official attitude towards Brahms can be as little understood even by the most German of singers as by the entire world of German music.

It may be interesting to note that, according to a message from Munich dating from this period, a recital by the famous violinist, Professor Bronislaw Hubermann, was cancelled, not only because Hubermann is of Jewish descent, but also because a Brahms sonata figured on his programme.

But, while a ban was put on Brahms's compositions, the " Third Reich " encouraged the propagation of certain other forms of music : namely, of songs inciting to the hatred of Jews, which figured continually on the official broadcast programmes and on those of other State institutions and celebrations.

As for the banned Brahms, he is now placed in the category of the " Jewish Christians " (*Judenchristen*), the term invented by the editors of the last *Church Year Book*, the intended emphasis being, of course, on the first word, which is to give the term a derogatory meaning.[1]

With all this, one cannot help wondering whether it is not humiliating for the pure Aryan population of Germany to be told that their country is

[1] Statistics of the number of " Jewish Christians " (non-Jewish non-Aryans) in Germany vary greatly. According to the last official census of persons having Jewish blood in their veins, this number can be estimated at about 400,000.

completely Jew-ridden, the natural inference being, of course, that these few hundred thousand aliens living in their midst must be remarkably gifted if they are able to subjugate an entire nation. For the same newspaper that proves indisputably to the German reader that the Jewish race is an inferior one also shows him that all Germany is in the power of these inferior beings. It is, indeed, astonishing that a nation which has reached such a high degree of civilisation can swallow such fairy-tales. Even National Socialist members of Parliament, whose chief task is to instil the hatred of Jews in their fellow-citizens, have often, as can be proved, not the slightest idea of the actual proportion of the Jewish population in Germany.

It is easy to understand that in the atmosphere thus created the demand for the establishment of a Racial Office could be quickly realised. The object of this institution was, naturally, to find new ways and means for hastening the elimination of the Jewish element from German life. In an interview with the Press, Dr. Brauns, the director of the new institute, laid down fundamental principles for questions of racial hygiene. He declared that new laws for the differentiation and discrimination of races would shortly be established. The essential effect of this legislation would be that racial mixture would henceforth be forbidden in Germany. Furthermore, the population would have to be divided into families whose propagation seemed desirable to the State, and those whose offspring the State considered to be a burden on the nation, and for that reason undesirable. Consequently *forced sterilisation*

of anti-social elements (*asozialer Elemente*) would be instituted.

Animals are to be treated with more consideration in Germany, as they are henceforth not to be delivered to the Jewish butcher—though it is by no means proved that his manner of slaughtering is more cruel than another—but human beings are to be degraded to the level of beasts, inasmuch as they are to be subjected, without their consent, to an operation otherwise reserved for cats and dogs. The conditions for marriage, as established by Dr. Brauns, are already embodied in the new law for State employees, which makes marriage with a Jewess an offence against the blood !

It is only surprising that General von Ludendorff has not been appointed director of this office. He at least has the strength of his convictions, since his Press demands the suppression of the Christian religion because its founder, Christ, was a Jew. Let's get back to the Germanic gods !

It seems, however, that the Racial Office is not prepared to embrace such radical innovations. It has even gone as far as to suppress Ludendorff's paper and his organisation. But there is nothing surprising in the fact that Hitler (though this goes counter to Aryan virtues) has abandoned his boon-companion of the Buergerbraeukeller in Munich. Herr Hugenberg can also " a tale relate " of Germanic faith ! And it is still a moot question whether Dr. Schmitt, now Minister of National Economy and formerly General Director of the Allianz-Versicherungskonzern, is guaranteed against such caprices of the *Fuehrer*.

In an article of the *Aerztliche Mitteilungen*, published by the Association of German Doctors, known as the " Hartmannbund " (No. 20, of April 20th), Dr. L. Vellguth discusses the question of " Legalised Sterilisation," and calls for a law, in accordance with the principles of racial hygiene, which, under certain circumstances, would authorise the sterilisation of human beings. As Government posts of National Socialistic inspiration are entrusted, not to so-called specialists, but to party officials, this article, appearing in a paper of such high standing, must be regarded as the basis of the proposed legislation. For that reason it will be well to quote Dr. Vellguth's *desideratum* :

" For this purpose, we shall attempt in what follows to group together ' deficients ' [*Minderwertige*] under certain exterior, easily recognisable signs. For this I shall employ the classification which has proved useful in the registration of ' deficients ' in my district. It is divided into the following seven groups : (1) Feeble-minded ; (2) Mentally unsound ; (3) Epileptics ; (4) Anti-social (criminals) ; (5) Deaf-and-dumb ; (6) Physical weaklings (consumptives) ; (7) *Racial aliens*."

In the course of the article the author explains his views on the groups enumerated. In regard to No. 7 we read : " It is our intention to prevent, as far as possible, the infiltration of racially alien blood into the organism of our people." In the opinion of this racial fanatic, Jews, Negroes, and Mongolians are fit subjects for sterilisation ! It is true that he does not go as far in his demands as the aforementioned director of the Racial Office. By avoiding coercion,

this ingenious doctor hopes to achieve satisfactory results in the following manner : " In the same way, racial aliens might be more easily persuaded to undergo sterilisation by the offer of a substantial premium. The sterilised person must not be put to any expense." In other words : volunteers, step forward !

That in the cataloguing of these *Ballast-Menschen* (" ballast-beings ") Jews should be included (for it is they who are meant by racial aliens) is surely an unheard-of assumption. One cannot help wondering what prominent politicians in England, Italy, Russia, France, and the United States, many of whose ancestors were of Jewish descent, must think in reading such aberrations.

The proposals put forward by Dr. L. Vellguth have already to some extent been given legal sanction. Thus the Government promulgated on July 26th, 1933, the Law for the Prevention of tainted Progeny (*Verhuetung erbkranken Nachwuchses*). The Spartans had a much simpler method of solving the problem. Those who could no longer render service to the community were put to death by being thrown from a high rock. It should be clearly stated that *so far* the new law does not apply to racial aliens. But there is great danger that some day it will enlarge its scope, and these pages will have fulfilled their purpose if they succeed in arousing a storm of indignation against such attempts.

What the popular effect of such legislation is can best be shown by an article in the Mannheim *Hakenkreuzbanner* of August 28th, 1933, which published the names and photographs of " Aryan girls "

accused of associating with Jews. The National Socialist Party organ demands that these " abandoned creatures " should be sterilised. . . .

Many other proposals are submitted to the Racial Office. Thus, in the Nationalistic *Deutsche Nachrichten*, Gerhard Rudolph pleads in favour of the institution of a Jewish Office (*Judenamt*), and of so-called Yellow Books. After citing a law of the Sachsenspiegel concerning the intermarriage of Saxons and Wends, which declares : " The child always takes after the worse party," we read the following :

" In order to bring about a radical change in the relation of Jews to the German people, it is necessary to establish a law which has always been demanded by the national movement of liberation, according to which *Jews will be given the standing of foreigners* and no longer be regarded as citizens of the State. In regard to the question of marriage and children, the dictum cited above establishes the right principle. Whoever wishes to take a Jewish spouse *abandons the national community of the German people*, and is regarded as a Jew ; the same applies to children resulting from such unions. This law applies not only to the future, but has *retro-active force*."

Gerhard Rudolph then continues :

" The Jew has consciously *eaten his way* into our people in order to bring about its national disintegration. This must be prevented at all costs. That is why we uphold, as one of the objects of the national movement, not only the establishment of a Jewish Office, but of Yellow Books. These Yellow Books will contain a register of Jews placed under the law

of the foreigner, and also of *originally German families* which have become Jewish through intermarriage. It shall also be the duty of the Jewish Office to establish from Church registers lists of baptisms of Jews (which still occur frequently to-day, as in the past), and to reinstate these Jews sailing under false colours to their own racial community. Further, all Germans shall be forced, before contracting marriage, to supply both the Racial and the Jewish Offices with exact information regarding their origins, etc., so that through both these offices the racial question can be cleared up and the marriage be authorised. In a retro-active sense, therefore, all persons born of German-Jewish mixed marriages, regardless of religion, rank as Jews, and must be inscribed in the Yellow Books."

German law courts have already come to indictments that so-called mixed marriages are invalid, as the acting part only became conscious of the " inferiority " of the other part by the racial enlightenment of the Hitler Cabinet.

Here, too, the reader should be warned that Press utterances of this kind must not be regarded as the fantastic notions of some hot-head. At a Press conference at the Ministry for Popular Enlightenment and Propaganda, both the head of the Department of Popular Hygiene, Dr. Thomalla, and the ministerial councillor, Dr. Conti, explained to the Press representatives the policy pursued by the Government in matters of population and race development. Although final decisions had not yet been taken regarding the future standing of Jews in Germany, in regard to certain separate questions definitive

conclusions had been reached. Thus it had been decided "*where it is not possible to expel Jews who have immigrated since 1914, or to get rid of them by friendly persuasion,*" to compel them to take back their original names. With this object, it was intended to cancel the changes of Jewish names which had been undertaken since 1914, with special application to Eastern Jews.

The following items, taken from the declarations of the ministerial councillor, were also made public. The treatment of the Jewish question would be simplified in future by strict differentiation between racial membership and State citizenship. Starting from the premise that, though one can belong to two different States, one cannot belong to two different races, the position of Jews would be established on the basis of Minority Rights. Though this measure would leave them the rights of German citizenship, it would exclude them from certain professions and deprive them of certain rights and duties accorded to, or imposed on, native-born citizens.

Perhaps the question may be permitted : What professions are not yet legally barred to Jews ? It would have been franker on Dr. Conti's part if he had avowed that National Socialist legislation wishes to eliminate Jews from every profession.

A law passed by the Government on July 15th, 1933, goes even further, in that it confers on the Government the right to deprive Germans of their citizenship if they prove to be unreliable nationals. This is a law which can be turned against the Jews whenever desired. Just as a meal can only be absorbed by mouthfuls, for fear of upsetting the

digestion, so the German Government serves up its anti-Jewish measures in moderate doses for foreign consumption, for fear of losing its prestige. It is thought that in this way the anti-Jewish legislation will be scaled down to the foreign observer.

The law concerning State employees, discussed in another chapter, gives the definition of what a non-Aryan is. This, as already stated, includes all those who have a Jew among their grandparents. Laws concerning the agricultural classes, especially the so-called *Anerbenrecht* (Law of Inheritance), reach back as far as the great-grandparents.

What is to be understood by the term "non-Aryan" was explained last September by the Minister of the Interior in a comprehensive commentary on the Civil Service Employees Act. It is there stated that if, in a case that comes up for discussion, it is indubitably proved that one of the grandfathers of an employee was racially of Jewish origin, although not belonging to the Jewish religion, and even when this grandparent's father (i.e. the great-grandfather) was a baptised Christian, the employee in question shall, in the eyes of the law, be classed as non-Aryan. By this process of Jew-scenting we have already got back to the days before Frederick the Great. If it were not for the tragic effects of the victims of this law, and for the obvious policy of making vacant places for members of the Nazi Party, one might feel inclined to smile at this sort of legislation.

A little incident may show the dubious and complex aspects of the racial problem.

In the shop windows of a certain library, " German Racial Types " are exhibited and attract considerable attention. They show a great variety of representative types of the four European races established in Germany, accompanied by a quotation from the popular poet, Gorch Fock, who was formerly employed by the " Hapag " (Hamburg-America Line). It is well known that Emperor William II was on very friendly terms with the founder of the " Hapag," Herr Ballin, who was of Jewish blood.

A stranger stopped in front of this shop window and looked attentively at the racial types depicted. He was tall of stature, blue-eyed, fair-haired, with a high forehead and a long-shaped head—unmistakably a Nordic type.

Next to him stood a young man, obviously of Jewish blood. The two got talking.

" For what do you take me," asked the tall man, " Nordic, Eastern, Dinaric, or Western ? "

" You are of Nordic origin."

" You've guessed wrong, sir. I am your co-religionist."

The Jew stood nonplussed, while from the gallery of racial types the portrait of Berthold Auerbach (also a " Jew with Nordic strain ") smiled down on the two.

A sign of the times was an advertisement which appeared in the *Voelkische Beobachter* : " Wanted : a family-tracer." Possibly the advertiser was dark-haired and hook-nosed ; which would seriously handicap his chances in modern Germany. It is well to carry one's family tree in one's pocket.

There is, therefore, nothing surprising in the fact that the notice-board of the Breslau University displays the genealogical tree of a member of its faculty, Professor Suess, " to prevent misapprehensions." Dr. Theodor Suess, an eminent jurist, who, on account of his name and his appearance, had been suspected of being a non-Aryan, is able to prove by this document that his ancestral line goes back " untainted " to the sixteenth century.

But there are other men of high standing and reputation in Germany who are not so happily placed as Professor Suess, not being able to conceal some Jewish " blot on the scutcheon."

The Frankfort Genealogical Society has published the list of the descendants of the Jewish confectioner, Benedict Salomon Goldschmidt, deceased in 1812, which (not counting foreigners and contemporary Jewish members of the family) includes the following names of the German nobility : von Kaulla, von Seldern, von Bischofshausen, Count von Einsiedel, Count von Aichelburg, Count Spreti, Count Montgelas, Margrave Pallavicini, Count zu Muenster, von Silviani. Among the descendants of the Samson family in Hanover, the oldest names of German nobility occur even more frequently, for among them are the names of : von der Becke, von Bueren, von Carnap, Collas, Bruckheim, Duhn, Froreich, Goetzen, Harbou, Hintze, Helldorf—possibly a relative of the S.A. leader and chief of the Potsdam police, Count Helldorf?

There are, to be sure, many among these whose Jewish blood goes back to great-grandparents. But, generally speaking, mixed marriages between

the scions of these noble houses and the daughters of the two Jewish families referred to took place in the eighties and nineties of the last century—some even in the first years of the present century. The official family researches, which are now being instituted, will throw light on these matters.

In this connection, it may be interesting to note that the mother of the famous German ocean-flyer, von Huenefeld, was a Jewess, and that the no less famous defender of the Dardanelles, Marshal Liman von Sanders, is a grandson of the Jew, Karl Edward Liman, who volunteered in 1813, and died in the employ of the Prussian Ministry of War. Yet few German generals fought as steadfast and staunchly for their country as the celebrated marshal. The case of General von Linsingen has already been mentioned. It must be painful indeed for Herr Hitler to learn that even the crown of the German Empire was presented to Kaiser Wilhelm at Versailles by Jewish hands—by Herr von Simson.

Hatred against everything that does not conform with Nazi ideals, against all who do not swear by the Swastika-Cross Banner—those are the anchors of the new German State. But whether such methods will bring happiness and prosperity to the German people is another question.

One would like to ask the present leaders of Germany whether they have read the poet Viktor von Scheffel. At all events, his poems have not been banned ; for so far as one can ascertain, he is of pure Aryan extraction. There is a verse by the popular author of " The Trumpeter of Säckingen " which, if quoted to-day in Germany, would be rewarded

with a term of *Schutzhaft*, but which the German people would do well to remember. It runs :

Stosst an : Ein Hoch dem Deutschen Reich,
An Kuehnheit reich, dem Adler gleich,
Moeg's taeglich neu sich staerken.
Doch Gott behuet's vor Klassenhass
Und Rassenhass und Massenhass
Und derlei Teufelswerken !

Which may be translated as follows : " Your glasses raise ! A ' Hoch ' to the German Empire, rich in courage ! Like the eagle, may it renew its strength day by day ! But God protect it from class hatred, race hatred, and mass hatred, and all such works of the Devil ! "

CHAPTER VII

THE FATE OF THE CHILDREN

On April 14th, 1933, Germany celebrated the hundred and fiftieth anniversary of the first performance, in Berlin, of Lessing's *Nathan the Wise*. It was, however, only in later days that this play, which extolled humanism as the basis of intellectual thought, became one of the great successes of the German stage. In 1801 it was produced in a revised version by the great poet Friedrich von Schiller, then dramatist to the Weimar Theatre. As, formerly, human charity, chivalry, and love of one's fellowmen could be assumed to be the ideals of all leading circles of German life, it is not surprising that, despite the enormous dramatic output of the country, *Nathan the Wise* continued to be one of the most frequently performed plays in the language.

To-day all that is changed. Once *Nathan the Wise* was tantamount to a revolutionary act. But this expression of tolerance, dear to the heart of Frederick the Great, in whose State every man was to save his soul in his own fashion, the "Third Reich" has relegated to the jumble-shop of the past. For a century this play has been the spiritual stronghold and the hope of German Jews, who had staked all their devotion to the German State on the belief that

the full triumph of the ideas expressed in *Nathan the Wise* was only a matter of time.

Is it possible that this work of a noble spirit shall prove to have lured them on with false hopes, or will the spirit of Lessing and Frederick the Great be able to reassert itself and remind the German people, in the light of a great epoch of its former culture, what its veritable task should be?

There can be no doubt that, for the present, the belief of Jews that the world was steadily progressing towards greater enlightenment, so that very soon all differences of race and religion would disappear, has proved an illusion.

In honour of this jubilee the Berlin Lessing Museum had organised an exhibition, which must be regarded as an act of courage and intellectual piety in view of the fact that the moment was anything but propitious for paying a tribute to the memory of one of Germany's great classical writers. It is even said that an institution connected with the name of Lessing thought well to change its appellation.

The governing classes, and the majority of the German public, were in no mood to celebrate the jubilee of *Nathan*. Books and writings preaching ideas of humanity, which had once helped to educate the minds of young Germans, were now destined for destruction by the hangman's hand. So it is to be supposed that it will be a long while before a German theatre again produces this play, of which Goethe said that it should serve for all time to remind the German public that it went to the theatre, not merely to see, but to hear and understand. To-day hardly a teacher in Germany would venture to set

as theme for German composition Goethe's words in regard to *Nathan the Wise* : " May the sentiments of toleration and mercy expressed therein remain sacred and precious to the nation ! "

But the eternal values of Lessing's *Nathan* cannot perish ; for reason may be buried but not destroyed. In concluding his famous fable of the three precious stones, Nathan says :

" *And when the virtues of the stones*
Manifest themselves in your children's children,
I invite them in a thousand thousand years
Once more before this chair,
Where a wiser man than I will sit
Who will bid you : ' Go.' "

Let us compare this utterance with Hitler's appeal to his people in his book *Mein Kampf* : " It is harder to shake faith than knowledge ; love is less easily subjugated by knowledge than esteem ; hatred is more lasting than aversion, and the impelling force in the greatest upheavals this earth has known always lay less in a scientific conviction which had penetrated the masses than in a fanaticism which had seized them, amounting at times to a forward-driving hysteria."

Hitler, as we see, obeys the evil mass-instincts. Frederick the Great, Goethe, Schiller, and Lessing wished to raise men to their own spiritual level.

The Hitler spirit has also become the basis of the new school life of Germany.

On April 2nd, 1933, the *Frankfurter Zeitung* describes the feelings of a German Jewish child in the midst of its Aryan school comrades :

"Will our readers feel disposed to follow us if on this day of deep emotion we attempt to tear their thoughts away from the atmosphere of Atrocity-Campaign and Defence-Boycott which marked April 1st? This is not intended as a consolation for those who are living through the bitterest hours which human beings can experience—hours of intentional humiliation and undeserved shame. They need no comfort, for they may be certain that the great majority of the nation, though it is impetuously clamouring for every other means, honestly, though perhaps silently, regrets this act of unquestionable injustice. Who would dream of accusing those Jewish children, who in certain places were sent back from school early, of having ever harmed the nation? Though justice may be denied to the adults, especially the thousands of men and women who have proved their worth and merit in public service,—if among them the tares are to be separated from the corn—why should not the sensitive feelings of harmless children be safeguarded? Whoever has the interests of the nation at heart must desire that just this young generation should grow up to be worthy citizens of the German State. All who read the speeches delivered in such a dignified and impressive tone in the Upper House of the British Parliament, realise that it is not only Jews who in other countries have listened with emotion to the language of the boycotteers."

In April the *Frankfurter Zeitung* was thus still able to speak out frankly Soon afterwards there was not a paper left in Germany which dared to criticise the Government.

Once more, history has given us an example of the tragic destiny of the race of Israel. The new catastrophe overtook Jewish youth with complete suddenness. The measures first announced authorised partial admission of Jewish children and young people to schools and universities. But at the same time, in most cases, it was pointed out that as the present number of Jewish pupils already corresponds to the authorised quota, universities and high schools will henceforth be closed to the rising generation of Jewish youth. To many it seems like the memory of a distant past that Jews in Germany could regard themselves as the equals of their fellow-citizens. Apart from the fact that to some extent Jewish children are altogether barred from schools, it must be taken into account that the educational system in Germany is being completely revolutionised in order to attune it to the " new spirit." The German schools of our day, taking them in all, were still the product of a period of liberalism ; the educational system of the country still harked back to the days of Wilhelm von Humboldt and German humanism. But the leaders of the new Germany have already clearly proved by their interventions that they are fully aware of the close connection between politics and the views of the individual, and for that reason regard cultural policy as one of the foundations of the new State. All great revolutions have, in fact, been accompanied by a moral and spiritual upheaval, and have evolved their own creed. The German Revolution of 1933, however, has given birth to a new mental attitude of which the anti-Semitic racial theory is an integral part.

The fact that in every revolution the question of Church and religion becomes a very tense one, is not a mere coincidence, but a logical result, because in many countries, under the cover of religious authority, certain social forms of life have developed, which cannot adjust themselves to the new times. We need only recall the example of Russia. So it is comprehensible that an appeal to conscience is not favoured by the German Revolution. Religion is a hindrance to political action.

Every combative attitude requires a counterpart, from which it can distinguish itself as something completely different. Whether the picture given of the " opponent " tallies with truth or not, is generally of no importance. Hitler's special method is to adorn his own picture with all the possible virtues, and to ascribe all the negations of the ideals he and his party aspire to to the " opponent." It was the misfortune of the Jews that, after Bolshevism had been destroyed in Germany, they were chosen by the National Revolution to represent the counterpart of the national ideal. But, whereas the fight against Bolshevism was really against a political programme, the antagonism to Jews is a metaphysical conflict. " The Jew " is the embodiment of all that a German should *not* be—this was the theory preached by the National Revolution, although in everyday life every Nazi who comes into contact with Jews can see for himself how false this theory is. In certain political or tactical questions, National Socialism might have come to terms with Jews, but it cannot change its own metaphysical basis. It is the realisation of this fact which makes the position of Jews so

difficult in Germany ; for, even if it were made possible to allow them a certain field for commercial activity, who would consent to live under the stigma of belonging to a race of pariahs ?

In German schools, even the Jewish child must absorb the teaching of Jewish inferiority to the Aryan. This is bound to arouse a deep spiritual conflict in the child. What attitude is it to take ? If it is to believe its teacher, it must grow to hate the parents which gave it birth. If it becomes convinced that the teacher is not speaking the truth—if the love for parents weighs heavier in the balance than the desire to believe what is being taught—of what use is the school to the child, which is to be brought up in the love of truth ?

The new school-law of April 25th, 1933 (the law against overcrowding of German universities and schools with aliens), cuts like steel into the old-time community life of pupils of different race and religion. Youthful friendships are destroyed. The German high schools are closed to Jewish children. This law concerns various groups of pupils, and establishes different modes of treatment. It also lays down different rules regarding the new admission or the maintenance of pupils which fall under this law, as follows :

" 1. German pupils, of non-Aryan descent, whose fathers fought at the front for the German empire or its allies, are not to be subjected to any discrimination as regards admission or continuation of their studies.

" 2. Descendants of mixed marriages concluded

before the promulgation of this law (of April 25th, 1933) do not come under this law if one of the parents, or two of the grandparents, are Aryans (for example, a grandmother on the maternal side and a grandfather on the paternal side).

" 3. The third group—the main group—consist of non-Aryan pupils who do not conform to the conditions of the first and second groups. Here the following differences are to be made :

" (*a*) New admissions : as regards the total number of pupils of every school and faculty, but not of every class, care should be taken that the number of non-Aryan pupils is not in excess of the number of Aryan pupils as compared with the proportion of Aryans and non-Aryans in the population of the country. The law estimates the percentage of the non-Aryan population at 1·5.

" (*b*) Further maintenance : whereas in the case of new admissions the foregoing rule is to be strictly followed, the elimination of non-Aryan pupils is only to be carried out in schools and faculties where there is marked disproportion between the number of pupils or students and the professional requirements. During the course of the school year 1933 the number of admitted pupils and students is to be reduced, without causing undue hardship, as far as can be done in order to achieve a suitable proportion, which, in this case, should be based on 5 per cent, both for schools and universities.

" Neither the 1·5 per cent for new admissions

nor the 5 per cent for maintenance applies to pupils of groups 1 and 2.

" (*c*) As regards Eastern Jews, the law makes no special provision.

" Concerning admission of foreigners, Germany's treaty obligations continue in force. In this case, the principle of reciprocity should be generally kept in mind."

So the new school-law introduces the *numerus clausus* for the admission of Jewish students in the higher schools in conformity with the legislation regarding Jewish officials, lawyers, doctors, etc.

With this, as with all other laws, the principal thing is the manner in which they are interpreted. In the school-law, for example, the conception of " non-Aryan " is differently interpreted from the manner in which it is interpreted in the law concerning Civil Servants. In the latter, one Jewish grandparent suffices for the definition of " non-Aryan," whereas in the former the child who has one non-Jewish parent is already entitled to rank as " Aryan." This attenuation is obviously a concession to the Church, which can only recognise differences of religion and must not concern itself with racial theories.

No discrimination is to be made for the children of naturalised Eastern Jews living in Germany, who are included in the general percentage. For the children of foreigners, however, these measures are not operative ; they are treated according to the general rule established between the Reich and foreign countries.

According to the law now in force, purely Jewish schools are henceforth to rank merely as educational institutions, and not as qualifying schools.

In connection with the promulgation of this law, Professor Heering, of Berlin, the Government reporter for the professional and state educational system of the N.S.D.A.P., addressing the representatives of the Rhenish-Westphalian teaching profession at Bochum on April 30th, declared that in future all German schools would be incorporated in the State School ; in other words, the State alone establishes, directs, and supervises schools. Nothing can take the place of these schools. Neither private schools nor those of other organisations can be regarded as equivalents. Non-Germans (Jews), in so far as they were still tolerated in Germany, could only be received as guests in German schools. Abuse of the right of hospitality would be punished by immediate dismissal and refusal of readmission. The German School shall be a positive Christian Community School.

The State Commissary, charged with supervising the affairs of the Berlin School Council, Dr. Meinhausen, has communicated the following instructions to district offices :

" So long as in higher and middle schools, and Technical Continuation Schools, the percentage of Jewish pupils is in excess of the percentage of the Jewish population of the German empire, no grant (*Wirtschaftsbeihilfe*) is to be given to Jewish pupils."

In an interview with the Press, Dr. Meinhausen, talking on the theme of " The Berlin School System and the National Revolution," expressed himself

even more clearly. Discussing the reform of the German school system, he expatiated on the effects of the anti-Semitic attitude adopted by German schools, declaring that it had profound justification, as teachers of the German nation could only be men whose feelings and thoughts were one hundred per cent German. And this was only possible in Germans who were true Germans. Only those who belong to the race could think completely according to the spirit of the race. The logical consequences of this principle must be faced, regardless of inflicting hardship. The same applied to the question of Jewish school-children. Here, too, hardness of purpose was necessary, and sentimental considerations in this matter must pass for treason to the nation. There was no doubt that in the course of the next months even severer measures regarding the limitation of non-Aryan pupils would be taken.

In conformity with this declaration, all non-Aryan teachers have been removed from the school system.

In addition to the facts mentioned—the *numerus clausus* in the higher schools and the professional handicaps imposed on the young generation—there is also a no less important psychological aspect of this question. Are Jewish parents justified in exposing their child, at an age where impressions have decisive influence on the rest of life, to experiences which may have a disastrous effect on the development of the child's character ?

" I don't know what I am to do with my two children. School has become a hell for them. They can no longer support their sufferings. Our boy refuses to return to school. He sits brooding or

wanders restlessly through the rooms or the deserted shop. Our daughter still goes to school. Her teacher at least does not join in when she is persecuted by her fellow-pupils. Sometimes she gives her a kind look ; that is why she still goes to school. My wife and I tremble when she sets out in the morning, and we tremble when she creeps home in the evening. She no longer recounts, and we no longer ask questions. We do not know what we are to say to our children. How are we to comfort them ? What is to become of them, if their sufferings continue . . . ! "

That is the account given by a Jewish shopkeeper, who lives in a medium-sized German town. A few months ago he was sitting contentedly in his shop, proud of his German citizenship, proud of his honourable and profitable business, proud of his promising children.

In the beginning of April, newspapers reported that in South Germany a Catholic priest, in face of the sufferings inflicted on Jewish school-children, had cried out in protest.

In an appeal he published, he exclaims : " Do not make the children suffer ! Christians, remember the words of your Redeemer, who said : Let the little ones come unto Me ! "

If a Catholic priest in Germany is moved to such protest, we may well wonder what things are being perpetrated there !

Hitler, who could not tire of praising German courage and German chivalry, is waging war on Jewish children, openly and unashamed. He does not hesitate to declare, in official documents, that the great German nation took up arms against small

Jewish children, and is prepared to carry on this war with all means at its disposal, not stopping short at a hunger blockade. More than once Goebbels has announced that he will root out Jewry, and his threats are being realised. Because the great German empire is fighting for its life and honour, it bars famished Jewish children from the charity meals, which others still enjoy, and deprives consumptive and rickety youngsters of their medicine. In the holy war of the Holy "Third Reich" all methods of warfare are permissible, including the hunger blockade of small children belonging to the cursed race of Israel.

The measures adopted by the Imperial Government are to be maintained for all time—on no account must they be allowed to lapse into oblivion!

How is the child's soul to be protected against such brutal power? Mocked by their teachers, persecuted by their comrades, the little martyrs must hear continually that the members of their race, their own parents, are an excrescence of human society which must be rooted out in the name of morality. What is to become of children into whose ears it is dinned: "Your race is cursed! Your parents are criminals! You yourself are a born criminal!"? Like numbed slaves the children return home in despair to their parents, who can neither help nor advise them—who must hear how their flesh and blood are relegated to a seat of shame in the classroom—the "Jew Bench"!

And even where the Jewish child is spared such humiliations, he is bound to feel himself so isolated that a community conscience—perhaps the most

essential quality of the embryo citizen—cannot develop in him. There is also the danger that other undesirable traits—such as craftiness and cringing—will develop in its stead. For, to escape this danger, the little Jew would have to be endowed with a degree of spiritual and moral hardihood which is far beyond that of the average child. It is to be feared that the majority will succumb to inferiority complexes, which will render them unfit for life, and may even grow to resemble those caricatures, which, since the days of Wilhelm Busch, have unfortunately instilled into the innocent minds of many "Aryans" such a false conception of their Jewish fellow-citizens.

In former years the wave of anti-Semitic prejudice and misconception, which was probably more or less confined to the middle classes, did not affect the lower ranks of society, whose children frequented the elementary schools. But, in view of recent evolutions in Germany, it is to be feared that in future the working classes and the board-school children will be similarly infected.

To give an example, it is now the custom in German schools to make use of the "Storm and Battle Song-book" (Vol. IV. of the "National Socialist Treasury of Song") during singing lessons, which contains passages such as the following:

Who is your hope by day and by night?
Who defends you against Judah's hordes?

In the song "*Drauf und Dran*" the children sing:

The German land for the German man, for the working man!
The Jew may run to Canaan, if run he still can.

Let us imagine, if we can, what the feelings of a Jewish child must be, living in a community where such songs are taught ! If these are the lessons of his childhood, the " Aryan " pupil can hardly help absorbing the anti-Semitic bias as a fundamental part of his moral and intellectual outlook.

The number of those fortunate ones who will be able to have their children educated abroad, to save them from such dangers to their moral and intellectual development, is so small, that this way of escape can hardly be taken into consideration. For the great mass of German Jews the fact remains that, though their children are still allowed to frequent the *Volkschulen* (elementary schools), they will, as a rule, be barred from the higher schools and universities. It even appears, judging from the latest official declarations, that this restriction will be applied to young people already studying at the *Gymnasien* (high schools) and *Realgymnasien* (high schools for modern subjects and science). There can therefore be no doubt that, as a result of this legislation, children of Jewish extraction will henceforth be given a special status in German school life.

Even at the cost of great sacrifices, Jewish parents have always striven to give their children a good school education. This striving is not due to vanity or social snobbery, but to the Jew's innate love for knowledge and culture. We may well ask to-day whether Jews have not greater need than ever of their ancient conviction that " Spirit and Knowledge spell Power," to overcome the obstacles with which their path is strewn in Germany. For the best of their race, education has never been a means for material

advancement, but an ideal to be striven after for its own sake, regardless of financial profit. Whoever is forced to renounce this ideal deprives his children of the essential weapon he needs to confront the dangers of the moment and enable him to maintain that balance of mind and soul which is born of the faith in the eternal values of spiritual possessions.

In connection with the law concerning the " Overcrowding and Foreignising of High Schools," the reader will doubtless be interested to see the official statistics regarding Jewish students in these institutions. So far these statistics only refer to pupils and students of orthodox Jewish faith ; official estimates of all non-Aryans studying in German schools and universities have not yet been established. The percentage of orthodox German Jews has been officially given as 0·9 per cent.

For the school year 1931–32 the total number of *Abiturienten* (candidates for matriculation), both in public and private schools in Germany, was computed at 43,214 (both sexes included), of whom 1,474 were of Jewish faith—that is, not quite 4 per cent of the total number ; the proportion of male and female of Jewish faith who passed matriculation being, respectively, 2·9 per cent and 5 per cent.

It goes without saying that in certain quarters of large cities, where the Jewish population is specially dense, the percentage of Jewish school-children is accordingly high. On the other hand, there is a very large number of educational institutions which have not a single Jewish pupil. Despite the common complaint about the predomination of Jews in German high schools, the fact is that the actual

percentage of Jewish students is much smaller than is generally supposed, and it must be remembered that Jews are city-dwellers to an exceptionally large extent. Those who assert that Jewish children predominate in German high schools are merely repeating a fable.

There is as little foundation to the other report affirming that there was so large an influx of Jewish students at German universities that the Aryan student was handicapped in his studies. We are able to give exact statistics of the number of Jewish students at the various German Universities, and will let facts speak for themselves.

These statistics for the year 1929–30 are as follows :

JEWISH STUDENTS IN BAVARIA

	Munich University	*Technical High School*	*Würzburg*	*Erlangen*	*Elsewhere in Bavaria*
1910	709	184	122	61	33
1929–30	242	35	116	26	—

Total number of Jewish students for 1910 : 1,109.
Total number of Jewish students for 1929–30 : 419.

For Prussian universities the figures for 1929–30 are :

Berlin	1,517
Bonn	183
Breslau	300
Göttingen	32
Greifswald	4
Halle	18
Kiel	9
Königsberg	83
Marburg	29
Frankfort	329
Cologne	193
Münster	16
Düsseldorf	12
Total number of Jewish students	2,725

The figures for other German universities are the following :

For the year 1929–30 : Leipzig 208 ; Tübingen 18 ; Jena 27 ; Freiburg 131 ; Heidelberg 182 ; Hamburg 145 ; Giessen 42 ; Rostock 12.

For the whole of Germany the total of Jewish students at the universities was 3,824 ; at the technical high schools 547, distributed in the following manner : Aix-la-Chapelle 16 ; Berlin 300 ; Breslau 23 ; Hanover 11 ; Munich 35 ; Dresden 40 ; Stuttgart 23 ; Karlsruhe 44 ; Darmstadt 44 ; Brunswick 11.

The following table shows the number of Jewish students inscribed in the various faculties during the same year :

	Male Students	*Female Students*
Law	997	167
Political Economy	141	60
Technical Sciences	58	14
Medicine and Dentistry	967	418
Veterinary	1	—
Languages and Germanic Studies	154	182
Philosophy and Pedagogy	90	236
History and Geography	75	37
Mathematics and Physics	86	42
Chemistry	90	31
Agriculture	16	—
Sundry	92	70
Total	2,767	1,057
Foreigners	655	199

The proportion of Jewish students for the years

1886–91 was 9 per cent ; for 1905–6, 7 per cent ; for 1929, 4 per cent.

The proportion of Jewish medical students for 1927 was 6·7 per cent, as compared with 16 per cent for 1905–6.

The proportion of orthodox Jews studying at German universities during the year 1931–32 averaged 4·71 per cent. Of the 19,889 male students of General Medicine, 1,302 were of Jewish faith ; and 591 of the 4,919 female students. For Legal and Constitutional Science the corresponding figures are 892 out of 17,227, and 181 out of 1,137. At Prussian universities the proportion of orthodox Jews is 5·76 per cent, and at the universities of Baden 8·17 per cent. In Baden the number of male orthodox Jews studying Legal Science is 131 out of a total of 1,294 ; for women students the figures are 31 out of 127. Out of the 1,867 male medical students, 175 are orthodox Jews ; and of the 689 women students, 114 are Jewesses.

So much for the fable of the "Jew-ridden" universities of Germany !

None the less, the aforementioned law against the foreignising of German schools and universities will soon debar all Jewish students from taking university degrees in medicine and law. Very few, in fact, will be able to take any university degrees whatsoever. The Prussian Minister of Education, Rust, has already issued a decree that every non-Aryan student who wants to take his medical degree first must be deprived of his German citizenship. There will be no more Jewish students at German universities as they are prevented from studying

by the new university law, according to which the admittance to university is dependent on the proof of a loyal attitude towards the "Third Reich," and Jews in general are regarded as enemies to this State. Shortly we shall be told how humane the Government has been in its laws concerning Jewish students, as statistics will be there to show that the lawful quota has not even been completed! For, henceforth, the "new German spirit" among the students will see to it that, where the law for the "un-Jewing" of Germany's seats of learning falls short, the work is carried on by other means, so that only when it is quite unavoidable will a Jewish student be inscribed in their faculties. Whoever looks like a Jew will in future be branded as an outlaw and a pariah, to whom admission to a German University is accorded as a favour, not as a right. That is, to-day, the spirit prevailing among German students, who have gone as far as launching an appeal that in future Jewish colleagues should be forced to publish their theses in Hebrew.

Professor Adolph Busse, head of the German department of Hunter College, in a recent letter to Professor Eugen Kuehnemann, of the Breslau University, requested his old college friend for information regarding the treatment of Jews in Germany. In his reply, Professor Kuehnemann, while admitting the "tragedy of German Jews," assures his correspondent that "loyal German Jews" will be "joyfully recognised" as such. He then proceeds to quote figures referring to a few professions in which, in fact, the percentage of Jews is in excess of their numerical proportion in Germany.

It has already been pointed out that these are exceptional cases. Yet the case of the legal and medical professions is constantly being held up by German propaganda abroad as a proof that the public and private life of Germany is dominated by Jews. Therefore, while refraining from contesting Professor Kuehnemann's assertions, which have become a hardy annual, it must be admitted that they have been so cleverly exploited in the American Press that a false impression is given of the actual distress of German Jews. German professors cannot, through such statements, exculpate their universities of the charge of intolerance and injustice.

It is the intention of Germany's legislators that the *numerus clausus* shall remain in force until there shall no longer be any need of it, thanks to the total *Judenreinheit* (Jew-cleansing) of Germany's universities.

The *numerus clausus* was a measure employed against Jewish students in the Middle Ages. It is a known fact that the German Government harks back to those times for many of its guiding principles —which explains, if it does not justify, its present attitude towards Jewish students. The *numerus clausus* was established about the year 1500 at the University of Padua, where Jews were allowed to study, but were only granted degrees in exceptional cases. Also, Czarist Russia has useful examples of anti-Semitic measures to offer, especially as regards application of the *numerus clausus*, which doubtless have not escaped the present German Minister of Education, Herr Rust. For many years most Russian students of Jewish faith had to pursue their studies abroad, as Russian universities were closed to them.

An attempt to introduce the *numerus clausus* into German universities was made by a proposal put forward in the Prussian Parliament in 1895. It was, however, rejected, because the Prussia of those days was unwilling to emulate the example of Czarist Russia. It is none the less a fact that, in the nominations to professorships, the creation of judges, and the appointment of teachers in the high schools, Jewish candidates were at a disadvantage.

The Prussian Minister of Education should reflect whether it would not also answer his purpose to suppress, because of their Jewish founders, certain scientific institutions which are the pride of various university towns and a source of learning for many German students.

As recently as July 1933, it was reported from New York that the late James Loeb, a German-Jewish banker, had bequeathed a million dollars, besides real estate and works of art, to the Institute for Psychiatric Research in Munich, and to a museum in the same city. This is a proof of how closely German Jews in foreign countries feel bound to their old home. It would be in keeping with the vaunted " strict logic " of National Socialism if this legacy were refused. But, so far, we have heard of no case of Jewish money being handed back !

A few years ago the new *Kollegium* building of the Heidelberg University was erected with donations collected by Ambassador Schumann in America. This huge structure, generally known as the New University, is the biggest extension made during the last century of the Ruperto Carola, the oldest German university.

The only external ornament of this edifice, so imposing in its modern architectural simplicity, is a figure representing Science, with the inscription : " To the living Spirit " (" *Dem lebendigen Geist* "). In the interior can be seen a bronze tablet, headed with the name of Schumann, followed by the names of those who donated the sums for constructing this building. This list of names includes many of the orthodox Jewish community, such as : Jacob H. Schiff, Julius Rosenwald, Goldmann, Bache, Otto H. Kahn, Thalmann, Oberlaender—so many, in fact, that they easily exceed the limitations of the *numerus clausus*.

At the inauguration ceremony, the Rector of the University delivered an address, extolling in eloquent terms the force of racial ties asserting itself beyond boundaries and frontiers.

How many young men of German-Jewish blood, struggling against present difficulties, might have found a road to success and happiness open to them, if they could have had a share of the money given by Jewish benefactors to Heidelberg University ! *They* are not to blame if these hopes are blighted, as little as the many other Jews who have volunteered their help and money for works and institutions intended to benefit all humanity.

As for the " living Spirit," under whose auspices the new building in Heidelberg University was erected, has it no message for the present rulers of Germany ?

If it has, it finds a surprising interpretation through Hitler's Minister of Education, Herr Rust, one of whose first decrees was to bar non-Aryans from

receiving their doctor's degree—even those who had already passed their oral examinations and handed in their printed thesis.

Meanwhile the Aryan students are intent on gaining favour with Chancellor Hitler at the expense of their Jewish fellow-students. So we read in the *Hamburger Tageblatt*:

"The delegates of the N.S.D.A.P. have sent the following communication to the Allgemeine Deutsche Waffenring:

"'In conformity with a wish expressed by the Imperial Chancellor and Leader of the N.S.D.A.P., we have to inform you that in establishing the Honour Law of the Allgemeine Deutsche Waffenring, the Aryan paragraph is to be applied, without exception, to all active groups of every association. Only in regard to the Old Boys' Association may paragraph 3 of the law concerning the Re-Organisation of the Civil Service (*Wiederherstellung des Berufsbeamtentums*) be applied in special cases."

Thus, at the request of Herr Hitler, all student associations in Germany have to declare Jews to be without honour, and eject all Jewish members forthwith. But why the exception for the Old Boys? Why has Hitler no objection, under certain conditions, to the Jewish Old Boys still belonging to student associations? Perhaps because he does not want to deprive his "young stalwarts" of the further chance of reaping generous donations from the "esteemed Jewish Old Boys"!

Goethe has said: "A German does not like Frenchmen, but he likes to drink their wines."

This seems to be about the only lesson Hitler has learnt from Goethe !

If the Government maintains the thesis that justice demands that the number of Jews admitted to schools and universities and to professional careers should correspond to the Jewish proportion of the German population, it is logical to ask, What are the quotas of Jews for those professions which so far have offered few openings for them ? If the Chancellor wishes to apply his principle with rigorous justness, he would have to make room for some 120,000 Jewish employees and industrial workers, and for twice that number in agricultural work !

This principle of justice is, however, merely a pretence to conceal the real object from the outside world. The fact is that, slowly but surely, all professions and callings are to be purged of Jews. And, because it is realised that this total elimination of Jews cannot be achieved within the present generation of workers, the campaign against the Jewish child is the more relentless. In future few Jewish children and students will be admitted to study in German institutions, and still fewer will wish to be received in places where they are regarded as inferior beings.

So, in the laws affecting Jewish children, we see once more quite clearly the red thread woven throughout the fabric of the new German legislation : Eradication of Jews. This end justifies all means. No respect for age—no respect for youth !

CHAPTER VIII

"GLEICHSCHALTUNG"

ONE OF THE GUIDING PRINCIPLES of the National Socialist Revolution is expressed in the saying, " *Gemeinnutz geht vor Eigennutz* " (" Common weal before personal profit "). In conformity with that sentiment, the Government appealed to the people to make voluntary sacrifices and donations in order to build up a better Germany. The Chancellor began by setting a good example in declining to accept a salary from the Government.

In the eyes of the world this looks like a very disinterested gesture. Unfortunately, we are not told by these magnanimous Ministers how high are the " expenses " which they are allowed in lieu of salary. In view of the display made by certain Commissaries chosen by Hitler to take charge of national institutions, one is tempted to reverse the dictum and say : " Personal profit before common weal."

The same applies to the so-called *Gleichschaltung*, or " bringing into line," of the various commercial and educational institutions of Germany. The expression *Gleichschaltung* would convey very little meaning were it not that the practical application of this method gives a clear picture of what is aimed at. " Bringing into line " means " turning out "—of

Jews. "Common weal" or "personal profit"?

It is a very simple solution of the unemployment problem to turn non-Aryans out of their jobs and replace them with members of one's own party. No law, however, has been passed for the wholesale dismissal of Jewish employees and workers. The new rulers of Germany are not willing to risk the storm of indignation which such a law, once it was published, would certainly arouse abroad. There are other means. A simple wish of Chancellor Hitler suffices. For what other purpose does the Fighting Association of the Shop- and Workshop-Owners exist?

By employing these "other means" it is possible to maintain the virtuous attitude adopted by Alfred Rosenberg, head of the Foreign Office, of the N.S.D.A.P. Party, when he addressed the meeting at the Kroll Opera House on June 28th, 1933. His words were: "We have not discriminated against an entire people, but merely established *Justice and Parity*. There is no question here of a so-called persecution of Jews, but merely of justice towards the nation."

Let us see what Herr Rosenberg's idea of justice is.

Chancellor Hitler wishes—and a wish of his is an order—that the directorate of every commercial association shall comprise at least 51 per cent of members of the Nazi Party. From the remaining 49 per cent *Jews are entirely excluded.* In the same way, non-Aryans may no longer be appointed as executives of such associations. Members of the Jewish race who are still occupying such posts are to be discharged at once. In accordance with this principle, the

leading organisations of German economic life—the Reich Association of German Industry, and the Reich Association of German Wholesale and Overseas Trade, as well as German banking associations—were reorganised. In the sphere of wholesale trade the Fighting Association displayed ferocious energy, taking care that no Jew could remain in a responsible position of any association or large firm.

Also Herr Hugenberg, then Secretary of State and director of the Board of Trade, saw to it that "Jewish and Marxist elements" were eliminated from all companies affiliated with his Ministry, notably from the governing board of the Maize Monopoly, the advisory board of the German Corn Trade Association, and the governing board of the German Bodenkultur (Soil Culture), Ltd. The Getreideindustrie und Kommissions A.-G. also discharged all Jewish persons. As reported by the *Voelkische Beobachter* on April 12th, those dismissed from the governing board of the national Maize Monopoly included, among others: Dr. Bode, Cohen-Reuss, Reichsminister Hermes, Managing Director Luebke, Levy-Rosenthal, Arthur Lehmann, Heinrich Hirsch, Sigward Steinhart, and Director Eugen Pilger.

The same paper announced on April 5th that nationally minded German wholesale firms had taken proceedings against the Association of German Wholesale Cloth Merchants, representing the German cloth industry, which had been under Jewish direction. A measure was passed whereby the Jewish members of the directorate, including their legal adviser, Dr. Birnbaum, who was then travelling

round the world, were discharged without further notice. By means of new elections this organisation was " brought into step " with Hitler's Germany.

Similar measures were taken in regard to the German Cigar Manufacturers' Association, where Nazis obtained 51 per cent of the seats on the advisory board.

The two great organisations of the Berlin retail trade, Berliner Einzelhandel and Einzelhandels-Gemeinschaft Gross-Berlin, have amalgamated under a Nazi directorate.

Thus the " de-Jewing " process of all business organisations went forward, regardless of the services rendered by individuals, the only criterion being the composition of their blood !

But certain lines of German business were so intimately tied up with the experience and technical knowledge of a number of Jewish business experts that—as in the case of the Jewish-owned Rauchwarenfirmen (firms manufacturing smokers' articles), mostly situated in Leipzig—by special decree of the local National Socialist authorities, they were assured of no outside interference, provided their business was legally conducted. This decree emphasises the fact that the same treatment is accorded Jews and non-Jews !

But the Jews engaged in the fur trade of Leipzig—which was one of the world-centres for this trade—preferred not to profit by this generous measure, realising only too well what was behind it : namely, the fear that Jewish fur merchants might transfer their business abroad and thus injure local trade ; which is exactly what happened, London and Milan

being the centres of the fur trade which have benefited most highly by this emigration of Leipzig merchants. Some of these were Eastern Jews, who had special knowledge of the Russian fur trade and maintained valuable connections with the east of Europe, which had been of great profit to the German trade. This may be quoted as an example that, contrary to Dr. Goebbels's oft-repeated assertion, Eastern Jews are not always a bane on German business.

It goes without saying that the *Gleichschaltung* measures were also applied to Chambers of Commerce and other official institutions.

One of the most eminent Jewish minds in Germany, the late Dr. Carl Melchior, of Hamburg, who for many years had occupied leading positions in Chambers of Commerce and similar institutions, and had on several occasions represented the German Government at important financial conferences, was at that time director of the Bank for International Payments at Bâle. Rather than await his fate at the hands of the *Gleichschaltung* fanatics, he there and then resigned from all his functions, not wishing that his disinterested work for his country should be measured by the new standards of anti-Semitism. Commenting on his resignation, the London *Financial News* declares that Germany has every cause to regret Dr. Melchior's withdrawal, as he was one of the best financial minds in Germany, whose word carried weight in international conferences.

How far the pretext of *Gleichschaltung* may serve we learn from an announcement by the *Neue Magdeburger Tageblatt* of May 23rd :

" In pursuance of the fight against Communistic propaganda, the Chief of Police has strictly forbidden all selling of wares and peddling through Jewish firms or their representatives in the police buildings of Magdeburg and Schönebeck."

In what way Jewish wares can be regarded as " Communistic propaganda " is not stated in the decree.

Similar measures were attempted by the authorities to eliminate Jewish dealers from the markets and fairs in small towns and villages. At a National Socialist congress of the national union of commercial travellers, the question was brought up whether in future Jewish dealers should be admitted to markets and fairs, the Nazi leader contending that " Jews should be radically eliminated." It appears that this measure is actually applied in many small fairs throughout the country. Thus, the municipal authorities of Constanz informed a Jewess, who had already applied for a booth to carry on her trade, that she could only be suited provided she did not belong to the Jewish faith.

In Darmstadt, the *Marktmeister* (market director) has posted a notice : " No stands are to be allotted to Jewish dealers at local fairs." Also in Frankfort-on-the-Main, on the occasion of the last Easter Fair, it was decreed that Jewish dealers should be allotted their stands in a special " Jews' Row "— on what legal authority we are not told.

It is known that throughout the world Jews have achieved leading positions in banking and stock exchange. The foreign loans which Germany has obtained during the last ten years are doubtless in

a great measure due to the international financial relations maintained by Jews. None the less, the banks and stock exchanges of Germany were not spared by the new *Gleichschaltung* measures, which have resulted in a "thorough cleansing" of the latter—i.e. elimination of Jewish members. The Official Prussian Press Service announces :

"The Government can no longer tolerate that among Berlin stockbrokers there should be persons who, through their origins, ideas, and actions, have no business on the Stock Exchange. A radical 'cut' is about to be made. On September 30th all permissions to operate on the Berlin Stock Exchange expire."

A decree in accordance with this announcement followed.

It is, of course, certain that a number of Jews will again be admitted to the Stock Exchange, as it will not be possible to eliminate certain financial specialists. But many Jewish stockbrokers will never again set foot in the Burgstrasse Exchange. It seems no less certain that those who were not "axed" by the September ordinance will only be tolerated until a new law is brought out which will sweep all Jews out of the German stock exchanges. For, as has already been remarked, National Socialism is not content with half measures.

In banking, the *Gleichschaltung* measures were applied at the special instigation of the Minister for National Economy. As a result, no non-Aryan now wields any important function in the Deutsche Bank und Disconto-Gesellschaft, the Commerz- und Privatbank, the Dresdner Bank, and, above all, the Reichsbank.

The *Gleichschaltung* wave swept on from public institutions to all other important industrial and commercial concerns. From the managing director to the door porter the " cleansing process " was continued. What right had Jews in a German business ? Was not this the A B C which the National Socialist Revolution had dinned into directors, employees, and workers ? The *Fuehrer's* party saw to it that any influential voice protesting in the name of justice and business common sense should rouse no echo.

For employees and workers in every branch of business, factory " cells " have been organised which are under constant supervision by Nazi officials. These " cells " (known as N.S.B.O.) have, in certain instances, assumed full power. Their cry is : " Away with the Jews ! They deprive us of our jobs ! " And when some 100,000 Jewish workers have been deprived of their jobs, and these are handed over to " pure Aryan Germans," large-type headings in the newspapers prove to the public that Hitler's genius has succeeded in alleviating unemployment ! Woe to the chief who ventures to oppose the wish of a " factory cell " ! His fate is quickly sealed.

In addition, National Socialism has other coercive means for " disinfecting " German business life. If it is proved that a business undertaking has retained Jews in some of the influential positions, the firm in question is deprived of Government and municipal orders until it is forced to dismiss the remaining non-Aryan directors. Should this method still prove ineffective, there is yet another way of achieving the end in view. German revenue officers, whose

ordinary duty it is to see that taxes are regularly paid and registered, have recently been entrusted with a special activity. Whenever a Jewish business director shows too great obstinacy in defending his job, his tax payments for the last ten years are revised ! Since no private person in Germany is any longer able to keep track of the entire taxing system of recent years, it is easy to detect errors and to arraign the " corrupt Jew." Next day the papers announce that huge Jewish tax evasions have been discovered. The case has occurred so frequently that it furnishes another proof that in Germany the Jew is a disqualified being.

So unemployment, hunger, and despair are the lot of most Jewish and non-Aryan families which are forced to remain in Germany. And when, not knowing where to turn, the father of a Jewish family applies for municipal charity, he is, as often as not, given a lecture about Jewish dilapidations of German money during the last fourteen years, and told to apply to his co-religionists for help.

The *Voelkische Beobachter*, however, finds such proceedings only just, as we gather from a declaration of May 6th, 1933 :

" When the National Government set promptly to work to fulfil its promise that it would put an end to Jewish domination over the German people, compassionate souls abroad raised a great clamour : ' What is to become of the poor people who are so suddenly deprived of their means of livelihood ? ' We have often pointed out that these good souls who lament so loudly never worried about what was to become of Germans, who were formerly consistently

crowded out by Jews and deprived of their right of existence and their means of livelihood. Furthermore, there is no cause for anxiety. The worst that has happened to a great proportion of these worthy gentry is that they have, like true nomads, struck their tents and migrated to other lands, where they will carry on their trade till there, too, the nations will awake."

Quite apart from the fact that German Jews, by founding and developing numerous commercial enterprises, have furnished employment for hundreds of thousands of Christian workers, their international relations in the commercial sphere have greatly contributed to Germany's powerful political and commercial standing in the last few decades. Names like Ballin and Emil and Walter Rathenau will always remain as landmarks in Germany's rise to commercial power. However much the National Socialist Press may try to depreciate their merits, their services to their country can never be effaced from the records of time.

The Allgemeine Elektrizitaetsgesellschaft, otherwise known as the " A.E.G," which, with its affiliated societies, to-day employs many thousands of German workers, was created by Emil Rathenau. It is almost impossible to conceive of German industry without the A.E.G. Yet here, too, the " de-Jewing " process has been so successful that in its report of April 1933 this organisation was able to make the following proud statement :

" Generally speaking, our business has for some time suffered from a certain boycotting, owing to the fact that the A.E.G., having been founded by

a Jew, passed as a Jewish concern. Negotiations with the N.S.D.A.P. have made it clear that the A.E.G. is not a Jewish nor a foreignised concern. Instructions have been given that the A.E.G. is to be treated on the same footing as other firms in contracting for public works."

It sounds like a tragic irony that the most important enterprise of Jewish origin in Germany to-day is obliged to boast of the fact that it is "Jew-free."

The same rigorous measures which have eliminated Jews from the directorate and supervisory board of the A.E.G. are being applied for the "cleansing" of all private commercial enterprises in Germany.

A countless number of eminent German economists of Jewish faith or Jewish extraction bears witness to the success of the "de-Jewing" of German commerce and business. Among those who have been deprived of their directorships or seats on supervisory boards are: Oskar Wassermann, of the Deutsche Bank; Sobernheim, Commerz- und Privatbank; Dr. Kleemann, Dresdner Bank; Ernst Wallach, of the Goldschmidt-Rothschild Bank; Oliven, Gesellschaft fuer Elektr. Unternehmungen; Geheimrat Lederer, J. G. Farben; Othmar Strauss, Wolf-Konzern; v.d. Porten, Leuna-Aluminium-industrie; Nicodem Caro, Stickstoffwerke; Kommerzienrat Mamroth, Garbaty-Rosenthal; Selmar Fehr, Silverberg.

To quote a few examples, it may be mentioned that, at the instigation of the newly elected president of the Cologne Chamber of Commerce, the following governing members of the firm Leonhard Tietz,

Ltd., were obliged to resign : Dr. Alfred Tietz, Julius Schloss, Franz Levy, Franz Baumann, and Gerhard Tietz. In the same way the affiliated Ehape A.G., the best-known one-price store in west Germany, was made " Jew-free."

It is a remarkable fact that this should happen in the Rhineland, where Jews have been so closely intermingled with the Germanic population from earliest times that we find a Jewish colony established there at the time of the migration of the German tribes. A version of the oldest German saga, the *Siegfried Lied*, has been found in Hebrew script, and dates from that period. None of these facts is altered by the announcements of the German Ministers at New Year, 1934, who surpassed each other in twisting the truth.

It was intended for foreign ears when they stated that no Jew in business life has been affected. At the same time two more important Jewish industrial magnates had to resign from their posts : one was Director Wohl, to whom the German breweries owe their ascent, and the other one was Kommerzienrat Berger, the founder of the well-known building firm.

With the same enthusiasm the Nazis threw themselves on the big department stores of Berlin. Before they had got into power they assured the middle classes that, once their party took over the government, the big stores would be eliminated not only on account of the Jewish influence they represented, but also because they were a menace to the small shopman. It is known that through the National Socialist Press the lie got about that the Tietz store in Berlin had helped to finance the Communistic

movement. As this shop put up the longest resistance against the "bringing into line," and tried by every means to keep its Jewish employees, the Nazis launched a boycott movement and a libel campaign against the Tietz concern which nearly ruined it. At the last moment, to save the firm from collapse, a large loan was arranged on condition that all Jews or semi-Jews employed by Tietz were dismissed. By this means Hitler was able to register another success on behalf of the job-seekers and the Jew-ousters, the only disappointed party being the small shop-keepers who had hoped to be delivered from a powerful rival.

The Wertheim stores did not fare much better. In the ready-made clothes and the shoe trade Jewish employees had to be dismissed or to be given notice. As an example of anti-Semitic extravagance, we give excerpts of a notice by the national association of the German shoe trade, which appeared in the periodical *Schuh und Leder* and refers to offers for the coming trade congress :

". . . Advertisements and articles by alien employers must be refused. The advertising section is to be converted into strictly Aryan publicity."

It is further enjoined on all members of the association that by September 30th, 1933, lists of names of contractors must be so "purged" that they only contain those of Christian firms and representatives.

A specially ingenious paragraph (No. 19) concerns the observation of holidays, and declares that, in the same way as the Christian shop-owners and employees are given Sunday for religious observances, so Jewish shop-owners and their staff

must be allowed the Sabbath, and that henceforth their shops must remain closed from Friday evening until sunset on Saturday. It is further forbidden that Jewish shops employ Christian symbols for advertisement purposes at Christmas, Easter, and other Christian festivals ; in the same way Christian shops must make no use of Jewish symbols to advertise Jewish holidays.

The concern of the German shoe trade for the salvation of their Jewish colleagues might appear an admirable trait were it not for the too obvious intention of using this pretext as a further means for ruining their trade.

Many other firms found anti-Semitism useful for advertising purposes. Thus the cigar-exporting house, Anton Herbstrith, in Baden sent out a circular declaring that the business had always been Aryan-owned, and that also no Jew was among its clients. Unfortunately, the circular fell into the hands of one of Herr Herbstrith's Jewish clients, who lost no time in correcting this statement.

This desire of trade and commerce to " fall into step " with the Government as quickly as possible gave rise to a variety of curious advertisements, like that of a certain tooth-paste which assured the public that it was " Aryan since its foundation." But who can blame the individual tradesman, when the Government incites him to a racial warfare out of purely competitive reasons ?

A profession which has lost its entire *raison d'être* is that of the Jewish butcher and meat-dealer. By a law of March 4th, concerning the slaughtering of animals, it is decreed that warm-blooded animals

must be rendered unconscious before being bled. This rule applies to the entire country, and infringements thereof are punishable with fine, or imprisonment up to six months. It had already been enforced in Hamburg, Bavaria, Thuringia, Brunswick, Oldenburg, Anhalt, Baden, Würtemberg, and Hesse.

At the same time an ordinance by the Minister, Dr. Frick, was published, which explains that the stunning of animals must be performed by special instruments. In the case of poultry it is not essential, provided that the animal is put to death by decapitation.

This law, which was put in force on May 1st, 1933, is justified by the Government on the score that it "conforms with old demands in favour of the protection of animals."

Thus the *Schaechtgesetz* (law forbidding slaughtering according to Jewish rites) was promulgated out of love for animals, though it is by no means proved that they suffer less through Christian than through Jewish forms of slaughter. But it is an easy way of striking another blow at Jews under cover of being kind to animals. "Pity has fled to the bears!" as Schiller says. For it is a fact that the Government has found time to legislate against the cruel methods employed for training dancing-bears. For this our new Ministers have time. But how justice is to be meted out to the Jewish population of Germany is not a problem that the higher authorities are interested in solving.

Up to the beginning of 1933 the smart clubs of the German capital were the meeting-places for all members of society; nothing was more natural

than that the Jewish tennis champion, Prenn, should play with a star like Cilly Aussem. The National Automobile Club of Germany was the established rendezvous for all persons of name or rank in the country. But all that has been changed since the *Gleichschaltung* mania swept through clubland, as a storm sweeps through the forest, devastating friendship and comradeship, which had existed before Hitler's time. To be seen sitting at the same table with a Jew is " below one's dignity," since the Jew has become a social pariah.

Even in the Ex-Soldiers' Clubs and other patriotic associations, where formerly no question was asked, regarding racial ancestors, the same spirit pervades, no consideration being paid to services rendered to the country, if the " blood-taint " is there. Associations like the " Kyffhaeuserbund " (Old Soldiers' Association) and the " Reichsluftschutzbund " (Air-Raid Protection Society) have decreed that in future no non-Aryan is to be admitted as member.

To-day it is regarded as " the proper thing " to meet any unfounded allegation of having Jewish blood in one's veins or belonging to a Jewish concern with indignant denial, as a base calumny. Thus the broadcast magazine, the *Europa-Stunde*, published by the Scherl Verlag, following the new custom, announces in the Scherl Press :

" Advocates of rival Press syndicates have asserted that the *Europa-Stunde* was a Jewish publication. This insinuation is a gross libel, against which we have decided to take legal action whenever it occurs."

This energetic tone proves that the Scherl syndicate has also been " brought into line," just as the entire

German Press, from Aix-la-Chapelle to Tilsit, has had to toe the mark prescribed by the new Government. This even includes a tiny publication in what is now Polish Kattowitz, which still appears in German and receives a few thousand marks' subsidy from the German State.

Not that at the beginning (i.e. not before last October) there was any law compelling members of a newspaper staff to be composed exclusively of non-Aryans and Nazis. Here, too, the Government preferred less direct methods which would not be too obvious to the outside world.

When a wild animal that is being trained for the circus refuses to obey the trainer's orders, it is beaten until it grows submissive and obedient. That is exactly what happened to the German Press. If a newspaper published an article that was not to the taste of Dr. Goebbels, it was suspended for an indefinite period, and not allowed to resume publication until it had been " brought into line "—that is when its editorial staff had been reorganised to suit the views of the Minister of Propaganda.

Most of the great Press syndicates could not submit for long to this system of suspensions without risking financial ruin. It was by these methods that the Rudolf Mosse syndicate had to obey the " magic wand " of Dr. Goebbels. When it was on the verge of bankruptcy, a new Aryan concern, under the title of Rudolf Mosse-Stiftung, was formed, after which a thorough house-cleaning among the Jewish staff took place. National Socialism had captured a stronghold !

On April 8th the *Deutsche Allgemeine Zeitung*

published the following information regarding the new management of the *Berliner Tageblatt* :

" A radical change has been effected in the proprietorship of the *Berliner Tageblatt*, and is to be extended, so we hear, to the entire Mosse Verlag. The personal owner, Herr Lachmann-Mosse, has resigned. The Imperial Commissary, Herr Ost, who for several weeks has been preparing the re-organisation of the *Berliner Tageblatt*, will join the board of directors."

It was the London *Times* which expressed surprise, during the first phase of the Hitler rêgime, that the *Berliner Tageblatt*, which passed for a " Jewish newspaper," often took up an " anti-Jewish " attitude. Perhaps *The Times* will now wonder no longer.

Also the Ullstein Verlag, which can be said to be rooted in the life of German readers, had to adjust itself to the National Socialist earthquake. This syndicate employs some 3,000 persons, of whom the majority were certainly not Jews. The *Gleichschaltung* of this concern, on an order from " on high," was so skilfully carried out that it attracted little attention. But when we remember that Ullstein's last great advertising campaign before the National Revolution took its direction from Feuchtwanger's *Der Juedische Krieg* (*The Jewish War*), and that now on the covers of Ullstein publications we read titles like *Richthofen*, *The Battle of the Marne*, *Skagerak*, etc., often with a foreword by Herr Goering or the Chief of Police, Herr von Levetzow, we cannot fail to recognise the new spirit which inspires the firm of Ullstein to " keep well in step " !

All editors of world fame, whose names and work

are closely linked with the spirit of Germany, have disappeared from the Ullstein newspapers, many of them being forced to find a refuge abroad.

Theodor Wolff and Georg Bernhard disappeared long before the *Gleichschaltung* process began. Nearly all Ullstein's foreign and local Jewish correspondents have lost their jobs. Among these are : Richard Lewinsohn (Morus), who was in Paris, and Josef Becker, who for many years represented Ullstein at the League of Nations in Geneva. Max Reiner, formerly Stresemann's most trusted journalist, is suffering from a nervous breakdown. Max Osborn has been pensioned off. Others who have been " axed " are : Manfred Georg, Dr. Lachmann, Hans G. Lustig, Moszkowski, Mendel, Barth, Egon Jacobsohn, Kurt Korff, Gustav Kauder.

Altogether, the Ullstein firm has dismissed thirty-two of its collaborators, of whom many—as can be seen from the above list—had rendered notable service to the firm. This list could be supplemented with well-known names from other newspapers.

At a congress of representatives of the National Federation of the German Press on April 30th, 1933, a motion was passed by the Berlin section, according to which, until the promulgation of the new Press law now in preparation, Jewish members cannot be accepted into the National Federation. At this same congress the " Aryan paragraph," which is to apply to all the country, was unanimously passed.

The crowning point of the fight against the Press was the new law relating to editors of October 6th, 1933. According to this law, the responsible editor and every member of his staff become propagandists

of the National Socialist State. Needless to say, here, too, the " Aryan paragraph " has been applied. Thus paragraph 6 of this law decrees : " Only persons of Aryan descent and those who are not married to a non-Aryan can be given the post of responsible editor."

A severer application of the " Aryan paragraph " could not have been devised. In order to appreciate its full significance, we need only try to imagine what the effects of such a law would be if applied to British or American politics and newspapers. Doubtless Dr. Goebbels, who is the author of this law, has forgotten that his wife has had a Jewish education and that her step-father was a Jew.

Together with the Press, the radio and the cinema now count among the most powerful means for public information and enlightenment. Concerning the former we have already spoken in this book. In regard to the film industry, which is also to serve the purpose of " enlightenment of the people," as understood by Dr. Goebbels, the latter has decreed that the quota regulations for films are henceforth to be interpreted not only in the sense of national but also of racial origin. According to his conception, German films are in future to be made exclusively by Germans, and foreigners are to be admitted only as collaborators when this is justified by artistic or educational considerations. Thus the employment of non-Aryan film artists must henceforth be sanctioned by the Minister of Propaganda in order that a reel may pass for " German."

The German film owes its high reputation in the world in a great measure to the work of Jewish

producers, stage-managers, actors, and cameramen. It is thanks to artists like Pommer, Lubitsch, von Sternberg, Neufeld, Elisabeth Bergner, Felix Bressart, Gitta Alpar, Julius Falkenstein, Otto Kanturek, Heinz Goldberger, and many others that the German film industry has been enriched financially. But in future the value of a German film will depend less on its artistic merits than on the quantity of true Aryan blood corpuscles in its creators. It is interesting to read in the year book for the German stage for 1934 (*Deutsches Bühnen-Jahrbuch*, 1934) that 625 non-Aryan employees were dismissed from German theatres and replaced by Aryans.

May 1st, 1933, was declared by the Government "Holiday of National Work." It was intended that this day should henceforth be dedicated to the workers, a celebration and an assurance that there would be an allotment of tasks to all. But for non-Aryan workers it was, and will be, a day of mourning, a celebration of the triumph of Nazi policy over Jewish workers.

Jews and half-Jews have in countless cases been "creators of national work"—to employ a phrase dear to National Socialist Ministers. Factories, steamship lines, railways, mining enterprises, of Jewish creation, have given employment to masses of German workers. One cannot help wondering whether, during the first of May celebrations in the mining districts of Upper Silesia, the names of Friedlaender, Arnhold, Huldschinski, Julius Berger, Orenstein & Koppel, von Weinberg, are recalled to the memory of Silesian miners. For these were men who kept thousands of them employed. Their

only thanks is that henceforth Jewish workers and employees are to be eliminated from the bread-winning population.

When the Government created the so-called " German Labour Front " (*Arbeitsfront*)—a national workers' federation for the safeguarding of their interests—needless to say the ban on Marxists and non-Aryans was rigorously applied, for the charter of every workers' union forming part of the " Labour Front " contains the " Aryan paragraph " ; the result being that the Jewish worker turned in vain to these organisations for protection. They were not for him, and, if he was not willing to withdraw of his own accord, he was simply ousted.

The *Arbeitstum*, organ of the " Labour Front," informs its readers on June 15th that in future only those persons would count for anything in Germany who were in possession of their " State citizenship " (*Staatsbuegerrechte*), to obtain which it would be necessary to belong to one of the organisations of the " German Labour Front." There could be no doubt, the paper continues, that soon only members of the *Arbeitsfront* could hope to find work in Germany.

That is the meaning of *Gleichschaltung*—unemployment, ruin, and starvation for non-Aryan workers ! Even the blind are not spared, as we see in the case of Dr. Ludwig Cohn of Breslau. Having lost his eyesight in early youth, Dr. Cohn was for over twenty-five years in charge of public assistance to the blind in Lower Silesia. He has now been relieved of his duties. So, even among those who were united by a common affliction, dissension and hatred has been stirred up by the leaders of the " Third Reich."

At the same time, Propaganda Minister Dr. Goebbels, in an interview with the London *Observer*, does not hesitate to make the following untruthful statements in regard to the Jewish question. Speaking of the destruction of Communism, the Minister declares :

" The Government has grappled with the problem in a broad-minded fashion. It has made no anti-Jewish laws, but, instead, has attempted to direct these sentiments along regular channels, by establishing a percentage for Jews in the legal and medical professions.

" The German people are now disposed to let the question rest, if the Jews will leave the German people in peace. By the sudden cessation of the Jewish atrocity campaign against Germany we have had the proof that Jews throughout the world have the power to put an end to this *battue*."

For once His Excellency has been imprudent—he has let out the truth in speaking of a *battue*. For it is that and nothing less—a *battue*, a Jew-drive—that he and his Ministerial colleagues have organised in Germany ! And the drive will continue till the last Jew has vanished from the country.

CHAPTER IX

THE CLEANSING OF THE CIVIL SERVICE

One of the bulwarks of the old tradition of constitutional democracy in Germany was the functionary class, or, at least, a large proportion of those who held the responsible positions. So the National Government lost no time in subjecting this stronghold of constitutional democracy to a sweeping attack, in order to implant there the new conceptions of the " Third Reich." Here, too, three main motives were pursued. One was the elimination of Jews on general Nazi principles ; another the dismissal of all those functionaries who had been supporters of defeated rival parties ; last, but not least, the desire to create jobs for its own partisans. From Secretary of State to museum usher, the axe descended on tens of thousands, whose posts were handed over to the brave champions of the National Revolution as " reward for their loyal services." So Chancellor Hitler had willed it, and that is doubtless what he has accomplished. And by employing these methods he achieved another object, the significance of which must not be undervalued. Every S.A. and S.S. man who has been provided with a job by the axing system will henceforth be a staunch upholder

of the new régime. In this way the Chancellor has created for himself a bodyguard which is ready to die for him ; as for most persons the bread-and-butter argument is a stronger one than ethical considerations of justice.

As basis for these sweeping measures the law for the Reorganisation of the Civil Service (*Wiederherstellung des Berufsbeamtentums*) was promulgated on April 7th, 1933, which suspended, provisionally, all constitutional provisions regarding the conduct and legal status of public functionaries.

The " provisional " nature of these measures was emphasised by the Government, which, on the strength of the full powers voted to it by Parliament, felt authorised to take this step. A dictatorial mandate of this sort, which is limited in time, may authorise temporary suspension of certain articles of the constitution. When, however, by giving retroactive force to the new measures, fundamental constitutional rights are interfered with, such proceeding constitutes a flagrant breach of the constitution.

It is therefore completely false when interested parties assert that Hitler's measures are being carried out by legal methods. When the Chancellor obtains a full-power mandate from the Reichstag, and then, when he has got it, sends all these trustful members, with the exception of his own party followers, to rusticate at home or in concentration camps, there can hardly be any question of " constitutional methods." There is no doubt that an upheaval has taken place in Germany which has shaken the very pillars of justice.

The new law concerning Civil Servants is, above all, aimed at Articles 128 and 129 of the constitution. According to the former :

" All citizens of the State, without exception, in accordance with the provisions of law and their aptitudes and achievements, are eligible to public offices."

Article 129 contains the following paragraph :

" The regularly acquired rights of public functionaries are inalienable."

These two fundamental provisions of the constitution were provisionally suspended by the full-power mandate. Paragraph 3 of the new law excludes a portion of German citizens of the State from eligibility to public offices on principle, and for all time, by declaring that functionaries of non-Aryan descent are to be pensioned off, and, in the case of honorary offices, dimissed from service.

Here for the first time the conception of " non-Aryan " is legally defined. For in the explanatory clauses to this law Aryan descent is said to be non-existent when of the four grandparents one is non-Aryan—i.e. Jewish. Thus this law is aimed, not only at all who profess the Jewish faith, but also at the many others who have lost all connection with the Jewish community, and perhaps are not even aware that one of their grandparents was of Jewish race.

These pronouncements on the Aryan question must be regarded as fundamental principles, since the majority of later laws refer to them. Only the

Aryan is the chosen being in Germany and elsewhere in the world. That is Hitler's conception, as announced by him in his book, *Mein Kampf*, in which we read :

" What we see to-day in the way of human culture —the acquisitions of Art, Science, and Craft—is almost exclusively the creation of Aryans."

It is sometimes difficult to understand how a man who gives public voice to such presumptuous ideas, on which his entire conception of the world is based, can have achieved a position of such power in a highly cultured country like Germany !

For the purposes of this law, it is stated in paragraph 1 that, in the interests of " reorganisation of a national Civil Service and simplification of its functions," functionaries may be dimissed even when the otherwise legal pretexts for such a measure are not existent. Whereas in the general designation of this law there is only mention of " reorganising " of the Civil Service, it is clearly indicated in the paragraphs referred to that the aim is to reorganise it on a " national " basis. Herewith a new conception for the eligibility of public functionaries is established, which is so elastic, that one may wonder where it will stop.

In the history of all peoples—and especially of the German people—the question of what is to be understood by " national " has given rise to heated discussion in times of national upheaval. We need only recall the suspicions and persecutions to which eminent men, who were fighting for a united Germany, were exposed in the last century. It is known that Friedrich List, who can be regarded as the

father of German national economy, had to take refuge in the United States because of his liberating ideas for Germany. Gustav Stresemann, Germany's great Foreign Minister, who sacrificed his health in the service of his country, in one of his inspired speeches, gave the following definition of what he understood by " national " :

" I consider every German, whether he thinks as Conservative or as a Social-Democrat, to be national; for if he did not think nationally, I should hold him to be a rogue."

But the " Third Reich " has its own conceptions of what is " national." Negatively speaking, it might be said to hold that no Jew or half-Jew can think in a nationally German manner—not even post-war functionaries belonging to other parties. The criterion for such " right thinking " are the names inscribed in the Nazi Party Book, and it would seem that in future only those who possess a Nazi Party Book will be eligible for State functions.

The aforementioned paragraph 3 of the new law has far-reaching importance, because it authorises the Government to bar all future generations of non-Aryan German citizens from State employment. Here there is not even question of a *numerus clausus* : the law simply excludes for ever all persons having a drop of Jewish blood in their veins.

The only exceptions to this rule are functionaries who were already in office before August 1st, 1914, who fought at the front for their country or her allies, or whose fathers or sons fell in the war. To be sure, the term " at the front " has undergone special modifications. Formerly it was understood to mean

active service in the war zone, whether as combatant, or as member of ambulance or auxiliary corps. But according to the new interpretation, the term *Frontsoldat* can only be applied to those who have taken part in action as member of a fighting unit.

Further exceptions are admissible, but only for "functionaries abroad." One would like to ask why non-Aryans who have been given State employment between August 1st, 1914, and the end of the war should be less worthy persons than those who happened to have held such positions before August 1st.

There is no truth in the allegation, which is put forward to justify this measure, that Jews had become more numerous in Civil Service employs than could be justified by their percentage of the population. This could only be said of the legal profession, both as regards orthodox Jews and non-Aryans. In all other administrative services, Jews were the exception. On the other hand, it is true that many high positions were occupied by persons who, according to the terms of the "Aryan paragraph," would now be disqualified. It was an irony of fate that among these was the Conservative Secretary of State at the Prussian Ministry, Prince Bismarck, who, as has already been mentioned, had for that reason to be jettisoned.

Every Ministry devised its own methods for applying this law; for the intention was to hurt and humiliate the Jew wherever possible. Thus the National Post Office established a new measure for its employees—some 350,000 in number—who were all to be examined in regard to their racial descent and "national trustworthiness." It is worth noting

that in all this number there were found only twelve higher and medium officials of Jewish descent, and about thirty others in subordinate positions.

Although the law admits of various exceptions in regard to non-Aryan Civil Servants, it must be pointed out that other provisions of the same law make a further reduction of these exceptions possible. Thus the second category of the victims of this law refers to State employees who, " in view of their former political activities, do not offer sufficient guaranty that they will at all times be staunch supporters of the National State." Thanks to this reservation, it lies with the authorities to dismiss anyone they wish to get rid of. All that is needed is a denunciation, and it is well known that denunciations flourish when they are the means of obtaining jobs for the denouncer. So everything points to the likelihood that in a few years the last German State employee of Jewish descent will have left the service.

It sounds like irony when the third part of this law refers to employees " who have entered the public service since November 9th, 1918, without possessing the prescribed or usual qualities and training for their career," and declares that they must be dismissed. This is another coercive measure, although here, too, exception is made for those who possess special qualifications which may compensate for their other deficiencies. But we shall probably not go far wrong when we assume that the " special qualifications " refer to those otherwise undesirable State employees who changed their allegiance betimes from a rival party to that of the victorious

Nazis. For it has been proved in practice that a non-Aryan Civil Servant who has worked his way up could be instantly dismissed, although he fell under none of the various banning clauses of the new law, and also that the present Government counts on its adherents to provide State employment for its protégés, on the grounds of " public expediency," even though they may not possess the prescribed qualifications for their employ. Where it is the case of a party member, the dictum about " common weal before personal profit " can always be brought into play, but never when with regard to a former political opponent.

This law also contains another clause, which is specially intended for Jews and their descendants. It provides that every State employee must be willing to be transferred to another post in the same or a similar branch of his profession (contrary to paragraph 23 of the law concerning Civil Servants), even if this post is of inferior rank. In such cases, however, the title and salary of his former position are retained by the transferred official, who, within a month of his transfer, can ask to be pensioned off. This last proviso has been seldom made use of. On the other hand, it is no uncommon thing to meet officials of high rank now reduced to comparatively humble functions. The taint of Jewish blood in their veins has ruined their careers.

Finally the law provides the Government with a last resort for getting rid of any undesirable employee. For the " simplifying of administration," any State functionary may be pensioned off, although fully qualified for his work. But in such cases his place

cannot be filled by others. Any post can be suppressed, when it comes to that !

German officialdom, which so far has known how to defend its rights, is now shaken to its foundations. Abilities and experience are henceforth of little account in order to get advancement in public services. Complete devotion to the " Third Reich " is the only criterion.

All these measures regarding dismissal, transferring, and pensioning off of Civil Servants had to be carried out before September 30th, 1933, after which date the old legal guarantees were again in force. To be sure, six months sufficed to instal ten thousand of one's own partisans in Civil Service employs. By this means the Nazi system is strengthened throughout the country, and at the same time the *statistics* for unemployment are lowered. But only the statistics—for the corresponding number of " shelved " functionaries does not help to solve the problem, as most of them receive pensions.

Non-Aryan State officials, who are got rid of in this way, are thus allowed their full pensions as a compensation for their other disappointments. But conditions were made less favourable for those functionaries who were dismissed on account of their political creeds. In their cases, after three months' full salary, their lawful pension was cut down by 25 per cent. Worst of all was the case of those employees who were members of rival political parties, for, after their three months' salary, they were entitled to no pension whatsoever, except in cases of real need, when a subsidy was allowed which could be cancelled at any time. It is needless to say that

a certain number of non-Aryans were included in these penalised categories.

Other legal provisions, already referred to, concern the racial question and are meant to prove the inferiority of the Jewish race. For that reason, State employees are forbidden for all time to marry a Jewess. Infringement of this rule entails immediate dismissal from the service.

So we see that, in the handling of officialdom, National Socialism enforces its fundamental racial principles with pitiless logic. It is only lacking in logic where the interests of the party are concerned. So we read in the *Angriff* that when Adolf Hitler went to call on Signor Renzetti, President of the Italian Chamber of Commerce in Berlin, he handed Signora Renzetti a large bouquet of red roses, and gallantly kissed her hand. This announcement would call for no comment, were it not for the fact that Signora Suse Renzetti, as Herr Hitler doubtless knows, derives from a highly esteemed Jewish family in Gleiwitz. But, then, Chancellor Hitler, as we know, is anxious to do everything to make a good impression on Italy.

But between Fascism and Hitlerism there is at least this difference, that the former has not adopted anti-Semitism as a party-plank. Eminent Italian statesmen and army leaders of our day are of Jewish descent. We need only remind our readers that Italy's former Minister for Foreign Affairs, Signor Grandi, now Ambassador at Washington, would hardly stand the test of Herr Hitler's "Aryan paragraph" as applied to State functionaries.

If Hitler carried through the Nazi policy regarding

Jew-elimination in the Civil Service—as there is every probability that he will do—Germany is likely to be the loser. But however much this " racial cleansing " of the German Civil Service may suit the Nazi's book at present, he will do well to remember that in splashing about too much lustral water, there is the danger of causing mildew and rot ; and that is the danger which threatens the edifice of German officialdom. At present there is no indication of how common sense can intervene to avert the peril, and the day still seems far off when the measure of a German State official will be his professional aptitude and his service to the State, and not his standing with a political party.

CHAPTER X

CHAINED JUSTICE

When, on March 23rd, 1933, Chancellor Hitler exposed the outlines of his programme before the Reichstag, he defined the two Christian religions as one of the most important foundations of national life. There is a passage in this speech which obviously refers to the future of the German Jews. It is as follows :

" It [the Government] will maintain an attitude of unbiased justice in regard to all other religions. However, it cannot tolerate that adherence to a special religion or race should entail exemption from general laws or constitute an authority to do as one pleases."

At the time, these words were construed to mean that, though Germans of Jewish blood could not expect to be treated with velvet gloves, they would be judged according to their personal merits or demerits ; and no one would have objected to such meting out of justice.

Unfortunately, the truth of Goethe's dictum in *Faust*—" Words are but sound and smoke "—was to be proved once again.

Hitler, when he makes one of his speeches, knows what foreign countries hope to hear ; which, however, does not mean that his good assurances are to

be translated into deeds. We expect of a national leader that he has the will to force his people to a certain line of conduct. But Hitler allows himself to be swayed by the will of the masses. What they desire, he fulfils, and so earns their applause. Once the Nazi leaders had shown the public how easy it was to eliminate Jewish competition, they were forced to go on satisfying the base instincts they had aroused. It is a tragic fate to-day to be a German and have Jewish blood in one's veins, and no consideration of personal merit can mitigate its bitterness. For Herr Hitler's words, just quoted, have indeed proved to be but " sound and smoke."

The campaign against Jewish judges and lawyers was not started by the Government, but by officials of the National Socialist Party, who succeeded in rousing the anger of the public against " Jew-ridden " justice in all towns where there were law-courts and tribunals. The Government only intervened later to give legal sanction to this artificially fomented anti-Semitic sentiment of the people.

The menacing attitude of the Berlin population prevented judges and lawyers of Jewish blood from continuing their functions. Whoever did not retire of his own accord, risked a Christian drubbing by his colleagues. Breslau was the scene of specially violent demonstrations ; so much so that the delegates of the absent presiding judge had to inform their Jewish colleagues that they would be prevented from performing their duties. The Council of Barristers announced similar measures in regard to their non-Aryan colleagues. For several days after these measures had been taken, disturbances continued before

the lawcourts, and Jewish judges and lawyers were molested.

When it is attempted to represent Breslau as a classic example of " Jew-ridden " justice, the best answer is to quote from its legal records. These show that at the General Courts of Justice in 1914, out of 42 judges there were 2 orthodox and 2 baptised Jews. In 1933 the total number of judges had increased to 68, of whom 6 were orthodox and three baptised Jews. At the District Court in 1914, out of 57 regular judges there were 6 orthodox and 1 baptised Jews. In 1933, although the total number of judges had increased by 10 per cent, the number of non-Aryans had not increased. Thus it is obvious that, as far as Breslau is concerned, the inciting catchword about the influx of Jews into the judicial life of Germany under the Republic is devoid of truth.

None the less, all the other courts of justice in Germany followed the example of Breslau. At the District Court of Central Berlin, as announced by the Press on March 20th, all Jewish judges were removed from administrative functions. With the beginning of the new legal year on April 1st, 1933, all Jewish judges were removed from the criminal courts, the supplementary, and the courts for juvenile delinquents. Similar measures were undertaken to reorganise all criminal courts " in conformity with the requirements of the National Movement," as the papers announced on April 1st. It was the desire of the Minister of Justice that no German should find himself in the embarrassing situation of having to be judged by the members of an " inferior race."

Elsewhere in the world this inferiority of the Jewish

race for purposes of justice is by no means established. The leading judge of the British Empire in recent times was a Jew, without it ever having occurred to Englishmen that that was a reason for fearing a miscarriage of justice to their fellow-men.

Once the basis for ousting Jewish judges and lawyers had in this way been established, the Association of National Socialist Lawyers, which had been constituted in agreement with the Government, after a meeting in Leipzig, formulated their demands of the Government in the following clauses :

" 1. All German courts of justice, including the Supreme Court of the Reich, are immediately to be cleansed of all judges and officials of foreign race.

" 2. For members of a foreign race the debarring measure for admission as barristers to German law-courts is at once to be enforced.

" 3. Only members of the German race may be German notaries.

" 4. According to the plan of our leader, Adolf Hitler, after a period of four years no member of a foreign race may exercise the profession of barrister. Every year a quarter of their number must retire.

" 5. Finally, the Councils of Barristers are to be immediately disbanded, to be newly elected and to be made free of Jews and Marxists."

It was a foregone conclusion that these demands met with the views of the Government.

At first a Conservative Lawyers' Association had been formed, which made more moderate demands ;

for which reason it hardly survived its meeting, and was promptly " brought into line " ! It was particularly difficult to persuade barristers to Hitler's materialistic theories, for the honour of German advocates could only with difficulty admit such a debasing form of professional competition. But, when it became clear that the very existence of a Christian lawyer depended on his conforming with the new ideas, the campaign against their Jewish colleagues was pushed forward relentlessly. Yet if one asked an Aryan lawyer in private whether the *Gleichschaltung* process of his profession had resulted in increasing his practice, the answer, with a few exceptions, was in the negative. The prevailing slump in all business affairs, resulting in suspensions of legal proceedings, had almost rendered the rôle of the consulting lawyer superfluous.

In conformity with the views of the National Socialist Lawyers' Federation, the Commissary for Justice and Bavarian Minister of Justice, Dr. Frank, informed the Prussian Parliament on April 4th that the Association of National Socialist Lawyers would never desist from their demands that all Jews, without exception, be eliminated from every branch of the legal profession in Germany. It was thanks to National Socialism, which Dr. Frank described as a Germanic Revolution, that the conception of race had for the first time asserted itself in the practice of law.

It must, however, be emphatically denied that there is any truth in the insinuation that Jews are responsible for introducing alien conceptions into the spirit of German law. If a certain proportion of

German Jews devoted themselves to the study and practice of German law, this was simply due to the fact that the legal professions, together with commerce, were the first open to the Jew. In this profession Jews have developed special aptitudes, because it has often been handed on from father to son for several generations ; with the result that in many cases a Jewish child was reared in a legal atmosphere, and absorbed notions of law at an early age. That is the only explanation for the notable achievements of Germans of Jewish descent in the science and practice of German law.

For the last fifty years almost every special branch of legal science in Germany counts among its leading authorities lawyers and jurists of Jewish descent. Among these famous names we need mention but two, which are familiar to every student of law in his first term. One is Meyer-Levy, who, together with Wilmowski, wrote the leading commentary on civil proceedings, which was the basis of German legal practice up to the beginning of this century. And no less familiar is the name of Hermann Staub, author of the leading commentary on commercial law, whose book is certainly to be found in every judge's and lawyer's office. Among other leading authorities on commercial law, whose works are text-books of the German law-schools, are non-Aryans like Hermann and Felix Makower, Hermann Veit Simon, Albert Pinner, Josef Stranz, and Max Hachenburg. To mention other names in this branch of legal science, there is Arnold Seligsohn, who wrote the first and still leading commentary on patent law, and Hermann Isay, who wrote on the same subject.

The text-book of Eduard Goldmann and Leo Lilienthal is still the cradle of German civil law, and that of real estate and property rights is hardly to be conceived without the names of Eugen Fuchs, Hermann Oberneck, and Martin Wolff. Among the notable collaborators of Staudinger's leading commentary on the civil code (*Buergerliches Gesetzbuch*) are the names of Professor Theodor Loewenfeld and Justizrat Herzfelder, both of Munich ; while in the legislation concerning workers' rights Georg Baum broke new ground.

In the field of forensic eloquence many names of Jewish descent stand out in the annals of German criminal law, such as Fritz Hartmann, who in the eighties was the undisputed master of his art until a tragic fate put a premature end to his brilliant career ; Dr. Frey, Walter Bahn, Dr. Walter Jaffé, and Professor Max Alsberg, who also found a tragic end, preferring to cut off his own life, which had been devoted to the service of his country, rather than feel himself exiled from the company of " full-blooded Germans."

Mention must also be made of the great achievements in the sphere of social legislation (*Standesrecht*) due to Jewish lawyers. Under the editorship of Julius Magnus, the technical review, *Juristische Wochenschrift*, the official organ of German lawyers, has acquired world-wide reputation. In these days when the struggle for existence has become acuter than ever, the unfounded reproach that Jewish lawyers are more materialistically minded than others is strangely out of place. For it is the same Julius Magnus who has never tired of emphasising in word

and writing the plight of German lawyers, and the need for national co-operation. At a legal congress at Rostock, when the question was brought up whether lawyers under the present circumstances could still be expected to act as a poor man's advocate for a slight fee, no one urged with greater eloquence the social duties of the legal profession towards the poor than Josef Stranz. We could also refer the reader to the impassioned pleadings of Landsberg and Eugen Fuchs, at the Würzburg congress, against the invasion of purely scientific conceptions in equity and law.

In going over the list of Jewish lawyers, one name stands out which no patriotic German can forget. It is that of the Judicial Councillor, Dr. Marx, who was charged in 1923 by the legal department of the Foreign Office to undertake the defence of Albert Leo Schlageter, who was shot by the French for alleged sabotage, and who has since been made a national hero by the National Socialist Government. Schlageter and his friends had nothing but praise for the truly German patriotism which this Jewish advocate displayed during the trial.

With the same readiness and courage, Jewish lawyers shed their blood during the war. The first German lawyer to die for his country in the war was the Jew Ludwig Franck, of Mannheim. Without being subject to military service at the time, Franck volunteered for active service in the autumn of 1914. He died like a hero, with the rank of officer and the highest distinctions for valour, which the Kaiser had conferred on him. His memory was perpetuated by a monument in Mannheim, which was

also to remind the world that Jews had known how to fight and die for their country like other Germans.

Not long ago this monument was defiled and damaged by Nazi hands. The Mayor of Mannheim, to whose care the city monuments are confided, instead of protesting against this outrage, merely had the monument to Ludwig Franck taken down.

It is a well-known fact that the Jew Albert Ballin, unable to survive the downfall of his country after the war, committed suicide. His example was followed, and for the same reasons, by Adolf Weissler, of Halle, the Jewish dean of German notaries. We quote these examples in answer to the oft-repeated Nazi charge that Jews could not be nationally-minded German citizens. Just as in the Middle Ages the Church let the people believe in witchcraft, so to-day German citizens are inoculated with anti-Semitism.

The new measures concerning German lawyers were at first so numerous that it was difficult to make head or tail of them. One announced that a certain number of Jewish lawyers, corresponding to the number of the Jewish population, would be admitted to practise. Jewish notaries also came in for their share. Early in April the Minister of Justice, Kerrl, published a declaration to the effect that there was danger of disturbing public order and safety if Germans were asked to accept documents signed or witnessed by Jewish notaries ; for which reason the Minister urged the latter in their own interest to suspend their activities for the time being, otherwise they would be incurring considerable risks.

To emphasise the rigour of the anti-Jewish

measures, and to show the public that there was no question of applying half-measures, the same Minister announced on April 4th, in the *National-sozialistische Zeitungsdienst* :

" . . . we may here declare that there is no question of provisional measures, but of such as shall ensure that Prussian justice is purged of alien influences, so that the respect for justice may be re-established and the deep-rooted apprehensions of the public set at rest in future."

While Herr Kerrl was fulminating against Jewish lawyers, the Government announced new measures which were intended to have a reassuring effect for the latter. This law, known as the "Regulation of the Aryan question in the legal profession," provides that the restrictions of the law of April 7th concerning non-Aryan lawyers did not apply to those who were admitted to practise before August 1st, 1914, who had fought at the front for Germany or her allies, or whose fathers or sons had fallen in the war.

Doubtless this law was intended to quieten public opinion abroad, although the new authorities would have preferred to make *tabula rasa* at once of all Jewish elements in the legal life of the country. But the protesting voices in the foreign and in the British Parliament made a change of tactics seem advisable. The goal remains the same—total elimination of Jews ; only it is intended now to reach it by stages, instead of at one stride. Meanwhile the Jewish community in Berlin was forced to declare that it had no need of foreign assistance. These announcements, which were credulously accepted abroad, resulted in a further weakening of the Jewish position.

The Prussian Minister of Justice, Kerrl, however, made no concealment of his true intentions. In a mass meeting of National Socialist lawyers in the Krone Circus in Munich, he publicly declared that it was not his duty to cudgel his brains about the fate of Jews who were deprived of their activities by the new law. The inquiry as to what Jewish lawyers might still be admitted to practise according to the terms of the new law would be undertaken with such thoroughness that it might last for years.

In the same way, the Imperial Commissary for Justice, Dr. Frank, clearly refuted any mild interpretation of this law. In the ornamental phraseology dear to the heart of Nazi orators and audiences, he proclaimed: "We won't allow any part of our programme to be 'whined away' (*abwinseln*). In the eyes of history, we have a right to be stern!"

What the justification for this "sternness" against the Jews is the orator does not tell us. The main thing is that the phrase tells, and is caught up and applauded by the masses.

The examination of the claims of relatives of Jewish soldiers killed in action was undertaken regarding a considerable number of non-Aryan lawyers, and dragged on from week to week. Quibbling pretexts for deferring a decision were met at every turn. It was a humiliating spectacle to see hundreds of lawyers queued up in front of the legal chancery (*Anwaltskammer*) in Berlin, like housewives in the bread-lines during the war. Many anti-Semites were not ashamed to take advantage of the plight of these non-Aryans by photographing the queues, and publishing the photographs in Nazi

papers for the delectation of their readers. These hours of waiting were of little avail, for many weeks elapsed before finally a certain number of the applicants were allowed to resume their practice. But it is a mistake to suppose that this privileged number was allowed to carry on its work in peace. By means of an organised boycott, special regulations imposed by the authorities, and pressure from the Nazi factory "cells," they found themselves surrounded by obstacles; at times even menaced by physical violence.

To give an example of the means employed, we quote the Duisburg *National Zeitung* of May 30th, which, under the heading "Popular Protest against Jewish Law-Distorters," publishes the following:

"As soon as it became known that the Jewish lawyers, who by virtue of a recent decree of the Minister of Justice are re-admitted to practise, intended resuming their functions at the district and general lawcourts next Monday, excited crowds collected before the entrances in the Koenigstrasse and the Koenigsplatz, and loudly manifested their displeasure at the re-appearance of Jews in the lawcourts.

"Meanwhile various civil proceedings had started within the law buildings, where, for the first time since the ban, Jewish advocates were representing their clients.

"About ten o'clock the demonstrators forced their way into the buildings, parading through the corridors with loud acclamations, among which the cry 'Out with the Jews!' was constantly repeated. Various lawyers of Jewish origin preferred to make a

voluntary exit by escaping through the cellars. Several of these, among them the lawyers Levy, Simon, Dr. Kaufmann, Katzenstein, and Loewenberg, were removed from the building by the crowd, which only dispersed when it was known that no Jew remained in function in any of the courts."

Such occurrences did not prevent Dr. Frank, State Commissary for Justice, from assuring a legal congress in Berlin on May 20th that " We, National Socialists, are anti-Semites, but not barbarians. The manner in which we are eradicating Jewry in Germany is in keeping with our high degree of civilisation. For Germany is a law-abiding country, where nothing happens which has not legal justification."

This last assertion of Dr. Frank is certainly true. The world has probably never seen a Government which made so many laws in such a short time as the National Socialist Government of Germany. To be sure, the ethical motives underlying this legislation will hardly bear looking into—as little as Dr. Frank's vaunt of the high degree of the present German civilisation and ethical culture. For it may be safely averred that the great poets and thinkers of Germany, who are the foundations of her modern culture, would feel it an insult to have the Nazi conception of morality and ethics foisted upon them.

After the Jewish lawyers had been kept in suspense for two months, the Prussian Ministry of Justice finally published the list of Aryan and non-Aryan lawyers admitted to practise in the upper courts of Prussia. This list, totalling 11,814 names, includes 8,299 Aryans and 3,515 Jews. Of the latter,

735 are *Frontkaempfer* (ex-combatants), and 1,383 lawyers of old standing (*Altanwaelte*). But this list is constantly being modified by new lists of lawyers who are interdicted for special reasons.

The often-repeated assertion in the foreign Press that the legal profession in Germany was overflooded with Jews, which is also given as the main argument for the anti-Semitic policy of the present Government, is entirely refuted by the figures just given and by the following statistics. Only a quarter of the lawyers in Germany were Jews, or of Jewish origin. It must also be remembered that the legal profession is a liberal one, where advancement depends on individual ability. For it can hardly be supposed that the population of Germany preferred Jewish lawyers, merely because they were Jews. It is also a fact that in various large cities the percentage of Jewish lawyers was greater than in the provinces. Thus, if Berlin is taken as a criterion, a totally false impression is given of the real proportion of non-Aryans engaged in legal practice.

If the barring clauses of the law regarding the proportion of Jewish lawyers were not imposed as an absolute duty, this was compensated for by a motion adopted by a meeting of the Ministers of Justice of the various German States, according to which all Jewish lawyers born after 1900 were to be excluded from practising.

For those Jewish lawyers who returned to their practice, life was made as difficult as possible. The two months of forced inactivity had lost them most of their clients ; for they had the difficult task of delegating Christian colleagues to act on their

behalf, as all collaboration between Aryan and non-Aryan lawyers had been strictly forbidden.

The legal chancery (*Anwaltskammer*) of Düsseldorf sent a circular to all its members which laid down the rules regarding association with Jewish lawyers no longer admitted to practise. As this circular, which dates from May 5th, 1933, represents the essential lines of the ministerial policy, it will be well to quote the text :

" 1. It is permissible to represent non-Aryan parties.

" 2. It is incompatible with professional dignity to take over mandates from interdicted non-Aryan lawyers. It should rather be demanded that in each case the parties previously represented by non-Aryan counsel address themselves directly to an Aryan lawyer and request his services. The legal documents also must be transmitted by the parties themselves.

" 3. It is incompatible with professional dignity to take over the practice of an interdicted lawyer, either in whole or in part, as also to take over his office or furnishings.

" 4. It is incompatible with professional dignity to employ former non-Aryan lawyers as office representatives or in other capacities.

" 5. It is incompatible with professional dignity to maintain professional relations with interdicted non-Aryan lawyers.

" 6. Partnerships or sharing of offices between Aryan and non-Aryan lawyers must be immediately dissolved.

" 7. To retain the reinstated non-Aryan lawyers as members of public legal associations seems inadvisable ; the same applies to their participation or representation in a cartel, where such exists.

" 8. Interdicted non-Aryan lawyers must not be accepted as arbitrators. Should they establish themselves, or become active as private solicitors (*Rechtskonsulenten*), it goes without saying that any professional or non-professional relations with them is more than ever blameworthy."

One wonders there is not another paragraph to say that it is incompatible with professional dignity to offer a plate of soup to Jewish colleagues when they have to starve, thanks to these new rules !

The Government has readily acceded to every demand made by the National Socialist lawyers. Thus in future a Jewish advocate, having lost all other resources, cannot even appear for strangers before the district courts, nor can he act as guardian, trustee, executor, or poor man's counsel.

Very few of the big firms have remained loyal to their Jewish lawyers. Most of them were forced by the " factory cells " to confide their legal business to pure Aryans.

Berlin set a good example. The State Commissary Hafemann, representing the head Mayor, Dr. Sahm, published a decree to the effect that the " List of Lawyers " established at headquarters, to facilitate the transference of lawsuits carried on by the city from the hands of Jewish to those of reliable national Aryan lawyers, having served its purpose, district offices were again authorised to employ

what legal counsel they thought fit—of course, under the assumption that they would only employ Aryan and national lawyers.

Similar measures were taken by all city authorities. Yet Dr. Frank indignantly denies that there is anything barbarous about them.

Every other branch of the legal profession was submitted to restrictions and interdictions deriving from the "regulations" which affected likewise Jewish notaries, patent-lawyers, lay-assessors, and jurors.

Care was also taken that the future generation of lawyers should be brought up with anti-Semitic ideas, Dr. Frank, State Commissary for Justice, enjoining on all Ministers of Education of the various German States to see to it that legal students were imbued with the ideas of race. It was to be their duty to attend lectures on racial lore at the universities, where the necessary provisions should be made as soon as possible to facilitate such studies.

Of all the interdicted class of non-Aryan men of law, very few henceforth will be able to find their living in Germany ; for those who have passed their life in the exercise and study of law cannot, like the ordinary business man, switch over to another branch of trade or commerce.

But however great the coercion and persecution of Jewish judges and lawyers—even the acts of violence, like that perpetrated on the former officer, Dr. Weiner, a Jewish lawyer in Chemnitz—the achievements of German non-Aryans in the field of legal science and practice can never be erased from the annals of German justice.

CHAPTER XI

THE POSITION OF THE DOCTORS

THE POISON of race hatred and anti-Semitic nonsense sowed by the National Socialist State did not even spare those champions of humanity, the Jewish doctors. These Jewish doctors carried out their duties as self-sacrificingly as their Aryan colleagues. In support of such affirmations we can quote as crown witness no less a person than Rudolf Virchow, the founder of racial biology and cellular pathology, who declared that Jews inherited a natural aptitude for medicine; their conscientiousness, thoroughness, and kindness of heart seemed to predestine them for a medical career.

Rudolf Virchow's remarks are borne out by the position in the Middle Ages. Even during the greatest persecution of Jews, the Popes had a Jewish doctor as their physician-in-ordinary. The first Jewish doctor of whom there is mention in Germany was Zedekias, physician-in-ordinary to Charles the Bald. The Emperors Conrad II and Frederick III also employed Jews as their medical attendants.

After the emancipation of the Jews in the nineteenth century, among the pioneers in medical science there are several Jewish names. As early as

1830, Johann Ludwig Casper was given a regular professorship and became the founder of medical jurisprudence. In anatomy and pathology Jacob Henle is an outstanding name. Virchow's greatest disciple is Julius Cohnheim.

Robert Remak discovered the autonomous intestinal nerve system, and the "*Remaksche Nervenscheide*" is called after him. The "Brunner Glands" are named after Alfred Brunner.

It would not be surprising, of course, if the German Government hit on the idea of removing these names from the medical annals, for fear that they might be accredited to German science! For the moment it is still busy changing street names which suggest a Jewish origin.

For several decades the name of the late urinologist, Professor James Israel, ranked among those of the greatest living surgeons. The Courts of Berlin and of Russia consulted him in serious cases, and engaged his services. His son, who also has made a name for himself as surgeon, was liberated from protective arrest just before the Jewish Easter. There are the great names of Ehrlich and Wassermann, known to all the world, whose epoch-making discoveries are among the most important articles exported by the pharmaceutical industry of Germany. To these two men are due the first great victories in the fight against syphilis, one of the great causes of the degeneration of races. Yet Ehrlich and Wassermann, who have done more than other men for the preservation of the race, are now regarded as belonging to an inferior species of human beings.

We can also invoke the names of Otto Meyerhof,

winner of the Nobel Prize for his work on the muscular system ; Albert Fraenkel, who discovered the agent of lung-inflammation ; Benedikt Stilling, the founder of modern anatomy ; Albert Neisser, the discoverer of the leprosy bacillus and of the gonococcus ; Georg Gerson, who discovered a new dietetic treatment for tuberculosis. Equally famous in the fight against this disease is the name of Professor Friedmann.

Are these men to be regarded as having fought disease merely for personal reasons of profit and advancement, or as having accomplished immortal deeds which in other lands are not looked on as specifically Jewish achievements, but the fruit of German science? For the German people their names will have undying fame. They were so deeply rooted in the life of their country that no ministerial decrees can uproot them.

Germany 1933 ! In the *Grossberliner Aerzteblatt* of May 20th, the Commissary of the Provincial Union of Doctors for the provinces of Brandenburg and Grenzmark published a proclamation entitled " Away with Jewish Doctors ! " in which we read :

" . . . The provincial representative of the doctors of Brandenburg therefore considers it to be inconceivable that in our national State it should be possible for a Jew to spread in this manner the poison of Jewish thought. There is no doubt that, thanks to the over-flooding of Jews, the former idealism of the liberal professions has in many spheres given way to the Jewish spirit of commercialism. This spirit must be eradicated from our medical profession, with no possibility of return.

Wherever this corruption has shown itself, it must be fought with the sharpest weapons.

"We German doctors demand that all Jewish doctors be excluded from treating German fellow-beings, because Jews are the incarnation of lies and deceit."

These remarks, expressing the Nazi principle of Jew-elimination at all costs, call for no further comment.

It may be mentioned in this connection that Chancellor Hitler summoned the Commissary he had appointed to represent the leading medical associations to report to him on the subject of the *Gleichschaltung* of the medical profession. On this occasion Hitler exposed in detail his theories for purging the nation, and especially the intellectual classes, from alien influences. He emphasised that, by eradicating Jewish doctors from the intellectual and spiritual life of Germany, the ideals of national leadership could more easily be achieved. For, he affirmed, the greatest intellectual achievements had never been due to persons of alien races, but to German Aryans. Evidently Hitler knows nothing of the afore-mentioned services rendered by Jewish science to the German race !

If in the campaign against Jewish lawyers, not only professional associations, but also the public at large, could be roused to enthusiastic action against Jews, in this case matters were very different.

To be sure, in compliance with Nazi wishes, the authorities could, at a stroke of the pen, oust Jewish doctors from hospitals, while the professional medical associations were persuaded to enter the

lists and get rid of Jewish competition, but to the public at large these measures remained incomprehensible, for to them the Jewish doctor had always appeared as the helper of the distressed, the friend in need. So it happened that when, on the day of the boycott—April 1st—Hitler's Brown-Shirts went from house to house plastering the sign of every Jewish doctor with the warning inscription : " Beware of the Jew ! " numerous Jewish doctors received marks of sympathy from Christian patients, who cannot understand why they should be forbidden by the authorities to go to the physician in whom they trust, for no other reason than that he is of Jewish blood.

And yet no measure is too severe to be employed for the ousting of Jewish doctors and dentists. Also in this connection we must refute a statement often repeated abroad by way of extenuation for the Nazi measures against Jews. It is alleged that the medical profession in Germany has been so monopolised by Jews that the Christians are being crowded out. Quite apart from the fact that this is a liberal profession in which so far personal achievement has been the only means of succeeding, it is a fact that less than 15 per cent of German doctors are orthodox Jews. On the other hand, it is quite true that, owing to their efficiency and reputation, the number of Jewish doctors of first-class standing in Germany is greater than their numerical proportion. All in all, about 50,000 doctors are practising in Germany, of whom 7,000 are Jews.

Official measures for debarring Jewish doctors started as early as March 1933. To-day it is a rare

thing to find a Jewish doctor or medical student in any German hospital. In that which bears the name of the great Virchow, twenty-six doctors were dismissed because of their racial defect. The same fate befell men of high reputation, who were at the head of leading hospitals and scientific institutes, such as Professors Hirsch, Hirschberg, Israel, Cohn, Senator Jacoby, Borchardt, Lichtwitz, Unger, M. Hahn, Wolff, Eisner, Prausnitz, M. Neisser. Professor Zondek, the world-famous gynæcologist, and his brother, equally famous as urinologist, who treated Stresemann up to his death, preferred to leave the inhospitable soil of Germany. Much the same happened to Professor Kantorowicz, the leading dental specialist, and the well-known psychiater, Professor Loewenstein, neither of whom are allowed in their hospitals. It is also no secret that Professor Kienboeck had to resign his directorship of the Röntgen Society because, on his maternal side, there was Jewish blood in his veins.

This list contains the names of men who have saved the lives of thousands of their fellow-citizens. They never thought of asking whether the patient they were about to operate on was a Christian or a Jew. By day and by night their services were at the disposal of their German countrymen, little dreaming that their devotion would one day earn them such reward !

National Socialism, as we know, will have nothing to do with " objective truth," which Hitler declares is merely a means of weakening one's own position. So it is not surprising to hear the wildest calumnies proclaimed by Nazi spokesmen at the meetings of

"factory cells" in order to frighten the public away from Jewish doctors. In one of these meetings, held in a large hotel, the Nazi orator enjoined on the waitresses of the establishment not to go to Jewish doctors, who were the only ones to practise abortion —not from feelings of pity, but merely for money and to dishonour the race. To stimulate the patriotic ardour of this meeting, the poor hotel employees were kept from 3 a.m. to 6 a.m. rehearsing the Nazi battle-hymns.

In the meantime the Government lost no time in giving legal form to the campaign against Jewish doctors, proceeding also in this case by stages, so as not to shock public opinion abroad. The result of the various measures will be that the coming generation will find the Jewish doctor barred from its midst.

According to the Government decree of April 22nd, only Jewish doctors who have been active combatants in the war, or have worked in epidemic hospitals (*Seuchenlazarett*), are to be admitted to serve on the National Health Insurance (*Krankenkasse*). Exceptions are to be made for those Jewish doctors who were already admitted before August 1st, 1914. As practically all the working population of the country is inscribed in public or private panel organisations (the latter have adhered to the general rule), this measure means that Jewish doctors who are deprived even of this resource are condemned to starve or emigrate from the country.

In conformity with legal decrees, the State Commissary for the leading medical associations has ordained that Jewish doctors be removed from

chairman- and stewardships, and has brought about their exclusion from insurance companies. In future, also, the examination of applicants for voluntary labour service can only be undertaken by Aryan doctors. The same applies to arbitration courts, municipal welfare organisations, and the like. Nothing was forgotten. Even the charge of welfare institutions (*Fuersorgeamt*) may no longer be confided to the care of Jewish doctors.

Simultaneously, the First Aid Society of Berlin, formerly organised by a Jew, Sanitaetsrat Frank, was purged of its last Jewish medical employees. Thus, as the Berlin *Nachrichtenamt* informs the public, any German applying for assistance is sure of being treated by a pure-blooded countryman—which will doubtless have a soothing effect on victims of accidents who have to be hurried on to the operating-table !

Every measure or injunction of the newly appointed Commissary, Dr. Wagner, was a new blow aimed at the prestige of Jewish doctors, a new manner of proving their human inferiority. Thus, in the *Deutsche Aerzteblatt* of July 29th, Dr. Wagner makes known the following agreement which has been arrived at by panel doctors in Chemnitz :

" It is forbidden :

" 1. That racially German and racially alien doctors act on each other's behalf.

" 2. That racially German doctors hand over patients to racially alien doctors, and vice versa.

" 3. That racially German doctors call in racially alien doctors for consultations, or vice versa."

A heavy fine is laid down for any infringement of these rules ; after which, the Commissary " orders " all societies affiliated to the representative medical associations to adopt the same measures.

The Saxon town of Chemnitz had given the Government a new lead, which it was not slow in following up. New anti-Semitic methods are much sought after in Germany to-day : for it is no easy matter to invent daily new measures to keep alive the Jew-hate of the public.

It is worth noting that no new legislation against Jewish doctors has been set up in Germany ; for this might have revealed the Government's real purpose in the matter. In addition to the measure referred to, there has been a revision of the private agreement between the association of the various panel organisations for commercial employees (*kaufmaennische Berufskrankenkassen*) and the federation of German doctors, known as the " Hartmannbund." According to this arrangement, the old agreement expired on July 31st and a new one came in force on the following day, which excludes from panel service those doctors who were not re-admitted by the official panel system after its re-organisation, with the same exceptions for non-Aryan doctors who were *Frontkaempfer*, or benefited by other provisions of the new ruling of the " Aryan paragraph."

In regard to dentists and dental technicians, only those inscribed in a special register can be admitted to serve on panels. To qualify for such registration, the applicant must be of Aryan origin, or otherwise qualify for the cases of exception set up by the

" Aryan paragraph " of the new regulations. In this way also there is little probability that the rising generation of Germans will be put in the embarrassing position of having non-Aryan hands manipulating their teeth.

Nor must it be supposed that, in applying the exceptional measures in favour of ex-combatant non-Aryans, the latter are given a square deal. If by chance the most insignificant military document is missing from the *dossier* of an applicant, and cannot be replaced after a lapse of fifteen years, his application is refused.

In order to give assistance to Jewish doctors in distress, the Jewish community of Berlin organised a bureau of assistance, where they could meet and consult.

On July 6th, the news service of the S.A. Group, Berlin-Brandenburg, announced that, under the title of " Consultation Centre for Doctors," a society of Marxist, Communist, and anarchist doctors had established itself in Berlin with *the help of the Jewish community*. By a mere chance, the list of the members of this secret organisation had fallen into the hands of the National Socialist federation of doctors.

The Nazi (S.A.) doctors, Klaus and Villain, at once notified the Secret Police headquarters. On July 5th all S.A. doctors received an emergency call (*Alarmbefehl*) to report the following morning at 6 a.m., with their service cars, in the courtyard of the Secret Police building.

At 6 a.m. the S.A. doctors report to Dr. Hahn, *Standartenarzt*.

At 6.15, Assessor Ludwig, of the Secret Police,

gives his final instructions. Two detectives are allotted to each doctor.

At 6.30, thirty cars hurry off in various directions to invite the " conspirators " to breakfast at police headquarters.

At 8 a.m., thirty Marxist doctors have been arrested. Examination of the documents seized in their houses clearly proves that this police raid was fully justified. For this secret organisation with the innocent name, was in reality a centre for the dissemination of the Atrocity Stories propaganda against Germany. Quantities of treasonable documents were seized, including a good supply of Marxist propaganda material.

After the Secret Police had spent seven days sifting this material—during which time the thirty arrested doctors remained under lock and key—all the prisoners, except two, had to be set free. Before leaving prison, the doctors were obliged to sign a declaration that during their arrest they had been well treated. As things stand in Germany to-day, not one of these doctors would dare to affirm the contrary. It is only known that an old lady who was permitted after several days to visit her husband, a well-known *Sanitaetsrat* (councillor for public hygiene), one of the thirty arrested doctors, on inquiring how he was, was told by him that he could not complain, but that the daily exercising was very fatiguing.

These doctors were arrested on a denunciation by their National Socialist "colleagues," although they had nothing to do with politics. That is one of the practical ways of applying anti-Semitism in Germany!

Jewish doctors were dislodged from hospitals, and Jewish nurses were impeded in their charitable work.

Even the well-known Jewish Hospital of Berlin came in for its share of persecution. Frequently patients maintained by charity institutions had been confided to this hospital. But this was now put a stop to, and it was decreed that in future only panel patients of Jewish faith could be taken in there. These measures meant a severe financial blow to this institution, which is now struggling to maintain itself. On the other hand, no exception is taken to the fact that Aryan nurses are employed there.

But the doctors' association of Berlin went even further in their attempts to ruin their Jewish colleagues, endeavouring by every possible means to deprive them of their practice. By arrangement with this association, the Allgemeine Ortskrankenkasse (the local departments of the National Health Insurance) instituted special medical cards, marked with a large " D," which are handed out to patients who had so far been treated by Jewish physicians and who are now prevented from returning to them. Any employee who is discovered going to a Jewish doctor is in danger of being reported by members of a factory " cell " and of losing his position.

Another blow against the Jewish medical practitioners was devised by the State Commissary for Berlin schools, who induced the director-in-chief of the city schools to issue a circular to all teachers enjoining on them to see to it that medical certificates were signed only by non-Jewish doctors.

The measures decreed by the head Mayor of

Munich, Fiehler, were even more stringent. According to these, dated April 9th, Jewish doctors employed at city hospitals must confine themselves to Jewish patients, and, for dissection purposes, to Jewish corpses. Jewish medical students are no longer to be admitted to the hospitals and Jewish charity nurses must limit their services to Jewish patients.

The concise and cutting tone of this decree reminds one of the orders edicted by military authorities during the war. The parallel is justified, for it is, in fact, a war which is being waged against Jewish doctors, where all the advantages are on the side of the aggressor, against which the weaker side has nothing to oppose but an appeal to the spirit of justice. There is still no knowing which side will win the day in this unequal struggle, which bids fair, like certain other wars, to have disastrous consequences both for victors and vanquished.

National Socialism may succeed in exiling eminent Jewish physicians ; in forcing others, who have the financial means, to transfer their activities elsewhere ; and in bringing thousands of less fortunate Jewish doctors to the point of ruin and starvation. But it cannot safeguard the German people from the consequences of having deprived it of its most eminent physicians, and it may well prove that the success it has won so far will turn out to be a Pyrrhic victory.

CHAPTER XII

DETHRONING SCIENCE

UNIVERSITIES are the cradle of science where youth is instructed in the newest methods and the most recent achievements in every branch of human knowledge. For many decades only men who have notable achievements to their credit have been entrusted with chairs at the universities.

This is especially true of German universities, who have known how to enrol the leading lights of science among their teaching staff, to be the guide of youth in its search for knowledge. Men like Haber, the great chemist, and a genius like Professor Einstein, whose theories have revolutionised physics, stood, in the eyes of the world, as the representatives of German science. From all countries students came to attend their lectures, and were proud to be able to boast of having been the pupils of Haber or Einstein.

To-day the German student has changed his manner of thinking, for the Nazi poison has been dosed out to him in such generous quantities for years that it has borne fruit, above all in the universities of the country. This is largely due to the fact that the German student of the post-war period is greatly changed from what he was before. He has nothing more in common with care-free *studiosus* of the days

of " Old Heidelberg." Now he is faced continually with the struggle for existence, which is the chief problem to be solved. His studies and his intellectual acquirements are of secondary consideration.

This was the side where National Socialism could attack him and win him over to its cause, and here it has won its victory—the victory of materialism over the old German idealism. Doubtless it is a noble ideal for every German to work for the freedom and the honour of his country. But that should be a foregone conclusion and has nothing to do with his intellectual development—the aim and object of his studies. The student of the pre-war period was also patriotically minded, for he was one of the future pillars of the State in administration and government. But his intellectual plane was too high to absorb or approve the barbarous teachings of anti-Semitism and the Nazi disdain for intellectual knowledge and achievement.

As soon as National Socialism had taken over control, it placed its henchmen in the Ministries of Education of the various German States. A typical example of the *modus agendi* of the Nazi Ministers is the method adopted by Herr Rust, the Prussian Minister of Education. The " purging " of the universities was strenuously taken in hand. It began with the dismissal or enforced " leave of absence " of a large number of university professors of Jewish descent. Whenever it was ascertained that a professor was not of pure Aryan blood, he was " advised " by the Minister of Education to suspend his lectures, as otherwise the authorities " could not guarantee the order and security of university life."

These various measures—dismissal and suspension of professors—were based on the stipulations of the *Beamtengesetz*. But even those professors of Jewish descent whom the law did not touch were likewise impeded, as they were boycotted by the students. This was the case of the famous authority of civil law Martin Wolff, who was prevented from giving his lectures. The *Voelkische Beobachter* reports that photographers took their stand on the lecture platform and threatened to photograph every student who wished to remain in the lecture hall, and to publish these photographs as those of enemies of the national cause. Thus it appears that those students who were bent on pursuing their studies for their own sake were coerced by their National Socialist fellow-students into joining the boycott movement of Jewish teachers. A number of these were prevented, by the dean of the faculty, at the beginning of the 1933 term, from continuing their lectures.

The *Observer* expresses surprise at Professor Haber's retirement from the university, and declares that the loss of this Jewish savant will mean more to Germany than the expulsion of the Jews from Spain or of the Huguenots from France meant to these countries.

It is well known that long before 1918, when, owing to the lack of raw materials, Germany was near to succumbing, Professor Haber succeeded in extracting nitrogen from the air. It was only thanks to this discovery that it was possible to continue the production of saltpetre for munitions, and of artificial fertilisers for agricultural purposes.

Professor Haber retired of his own free will, giving as reason that " he could not be dictated to in the

matter of the choice of his collaborators." In accepting his resignation, the Prussian Minister, Rust, while regretting Professor Haber's decision, declared that the German nation had to make certain conditions in order to safeguard its youth ; for which reason it was not possible for him to make any changes in the stipulations which the Government considered to be unavoidable. This Ministerial declaration was, of course, intended for the public at large. It was from feelings of solidarity that this aged savant resigned his directorship of the Kaiser Wilhelm Institute for Chemistry, and retired, together with his collaborators and assistants ; for, though he no longer belonged to the Jewish Church, Professor Haber was racially a Jew.

A similar step was taken by the famous physicist, Professor James Franck, winner of the Nobel Prize. In his letter, addressed to the Rector of Göttingen University, which he handed to the Press for publication, he makes the following declaration :

" I have requested the authorities to relieve me of my duties. I shall endeavour to continue my scientific work in Germany. We Germans, of Jewish blood, are treated as aliens and enemies of our country. It is demanded of us that our children shall grow up with the consciousness that they will never be able to assert themselves as Germans. Those who served in the war are to be permitted to continue to serve the State. I decline to take advantage of this preferential measure, although I can understand those who consider it their duty to remain at their posts."

Professor Franck has found here the right terms for the manner in which German Jews are treated in

their country. It is therefore not to be wondered at that his declaration roused the Göttingen professors to make an indignant reply in which the terms in question are denounced as an act of sabotage, calculated to make fresh difficulties for the National Government at home and abroad. The signatories express the wish that this will stimulate the Government to expedite the necessary " purging " measures.

The retirement of Dr. Franck is an irreparable loss for German science. In 1925, together with Professor Gustav Herz, he was awarded the Nobel Prize for Physics. In addition, the Rockefeller Institute had made him a grant for developing his Physical Institute in Göttingen. Also, as a soldier he won distinction. Having enlisted voluntarily for active service in 1914, he was promoted to lieutenant for his brave conduct in 1915 and decorated with the Iron Cross—first and second class. He sacrificed his health to his country, and had to be retired from active service in 1918 owing to partial paralysis.

Against this treatment of eminent Jews and disparagement of Jewish achievements an eloquent protest was raised by the great psychologist Wolfgang Koehler, of Berlin University. In an article entitled " Conversations in Germany," which was published by the *Deutsche Allgemeine Zeitung* on April 28th, 1933, Professor Koehler gives voice to the anxiety both he and other Germans of note feel in regard to the results of the vehement *Gleichschaltung* methods employed by the new Government, and wonders whether it will be possible to make good the loss of eminent men who have been thus deprived of their sphere of activities and their services to the nation.

As a proof that there are still men in Germany who have the courage to speak their minds freely on behalf of justice, regardless of consequences, we give excerpts from this highly interesting article :

" But when I continue my inquiry, I find that there is a further cause for anxiety. . . . This concerns the racial policy of the National Socialist Party and of the new German State. None of the Germans I refer to denies the existence of a Jewish problem in Germany. Most of them are of the opinion that Germans have the right to control the composition of the body politic and by wise regulations to limit the too greatly increased importance of Jews in the leading affairs of the nation. But they can only conscientiously approve such measures as will not indirectly be harmful to Germany, nor suddenly cause the ruin of thousands of innocent persons and deeply offend eminent and noble-minded German Jews. For my friends cannot concur in the theory that a Jew, because he is a Jew, is an inferior species of humanity.

" While I was questioning, one of my friends took up the Psalms and read : ' The Lord is my shepherd.'

" He also read Psalm xc. Then he said : ' Hardly ever has a German more deeply moved and consoled the human heart. And this has come to us from the Jews.'

" Another recalled that no man has ever striven more ardently to enlighten the world than the Jew, Spinoza, whose wisdom was venerated by Goethe, and declared that he did not scruple to follow Goethe's example, adding that Lessing would not have written *Nathan*, if there were no human nobility in Jews.

" Of the Germans who have now been side-tracked, many are teachers at the universities, and some are natural scientists. It seems that no one can recall the short life and the great achievement of Heinrich Hertz without an almost tender glow of admiration coming into his eyes. In Hertz' veins ran Jewish blood.

" One of my friends said to me as we were walking together : ' The greatest research physicist of our day in Germany—some think in the world—is called Franck. This Franck is a Jew, and as kindly a man as ever lived in Germany. Until recently he was professor in Göttingen—a glory of the German nation and the envy of others. A German law, by its underlying spirit, if not by its actual working, has so deeply offended this great and good man, that he is leaving us. Have you read his letter of resignation ? If another proof was needed that Jews can be noble human beings, Franck has given it us ! '—He raised his hat and I felt that I should do the same.

" Here we may perhaps see the deepest reason why all these persons stand aloof : they feel that the soil of their moral world is trembling under their feet. It is their conviction that a man can only be judged according to his moral value and that nobility of sentiment and outstanding achievement in the service of German culture have their eternal value, whether they are found in the Jew or the Christian. All they have learnt from childhood—and certainly also other deeper lying causes—constrain them to maintain this attitude, which they feel they cannot abandon.

" In addition to this is their anxiety for their

nation. The present spiritual culture of Germany is a mighty edifice, built with stones of many sorts. Some of these have proved deficient, and there is no doubt they should be removed. But my friends fear that the stones are being tested, not according to their intrinsic worth, but according to their source of origin, and that by recklessly tearing out the stones which have been condemned, portions of the whole building are jeopardised. For, when the spirit is clouded with anger, it can never clearly grasp an object. My friends believe that there are essential corner-stones in the edifice of German culture which we owe to Jews, and every blow dealt at this structure makes them tremble for the whole edifice and its future."

Let us pay tribute to the courage of Professor Koehler. Unfortunately his is one of the isolated voices which still venture to protest ; for persons in Germany to-day who still dare to voice their personal convictions in the market-place, and draw down on themselves the wrath of the Secret Police and their all-powerful director, Herr Goering, are few indeed.

Professor Koehler was allowed to preach to deaf ears, while Herr Rust proceeded with his " purging " methods.

The forced withdrawal of Professor Hermann Jacobsohn, the eminent philologist for Indo-Germanic languages at the University of Marburg, was marked with tragedy. Professor Jacobsohn, besides being the author of a number of works on Gothic, Greek, and other languages, was widely known for his *Linguistic Atlas of the German Empire*,

which shows and elucidates all the dialects of the German people.

His high sense of honour and intense national feeling did not allow him to survive the humiliation of being debarred from his life-work—devoted to the German language. He committed suicide by throwing himself in front of a train.

There can be no doubt that the *Taegliche Rundschau* expressed the opinion of certain Government circles when it demanded that university professors who had been forced to resign should at once be deprived of their passports for foreign countries. " Otherwise there is no guaranteeing," the journal declares, " that some of these gentlemen will not shortly be installed in Paris, Oxford, or the London School of Economics, disseminatimg anti-German propaganda from their chairs of learning. Once the dismissals have been decided upon, we cannot shirk the logical consequences in regard to this matter. It must be remembered that some of the suspended professors, like Kelsen, Lederer, and Bonn, are well connected abroad."

In this, as in the other fields of the anti-Jewish campaign, all methods were approved for destroying the " opponent." On May 12th, the *Preussische Zeitung* of Königsberg expressed these ideas in an article entitled, " The Jewish Invasion of Science " :

" For a Jew, science does not denote a task, a duty, a sphere for creative work. Science, for a Jew, means business, and becomes a means for him to undermine the culture of the lands whose hospitality he enjoys. Thus it came about that the most important chairs in so-called German universities were allotted to

Jews. For their parasitic activities special research posts were instituted and Nobel Prizes were their rewards. But the house-cleaning is beginning. The purging of this Jew-ridden scientific traffic has started, and will continue until science is again conducted in German fashion by German men."

The entire Nazi Press was filled with such distortions of the truth.

Herr Hitler, who so anxiously spurns all "false objectivism" in his famous book, *Mein Kampf*, seems to be unaware that a great part of the epoch-making discoveries of Jewish scientists redounded only to the glory of Germany. Some of these have already been referred to. Here are some of the others.

Wireless owes much to the discoveries of Heinrich Hertz and Robert von Lieben—which does not prevent the Propaganda Minister, Dr. Goebbels, from utilising this Jewish invention for his propaganda purposes.

The construction of the Zeppelin airship is based on the invention of the Jewish timber merchant, David Schwarz, of Zagreb. After the war, Count Zeppelin's great creation was improved by Karl Arnstein, chief constructional engineer at the Friedrichshafen base.

The benzine automobile is the invention of the Mecklenburg Jew, Siegfried Marcus.

In 1837, Moritz Hermann Jacobi made epoch-making researches in electro-metallurgy. Direct colour-photography was made possible only by the researches of the Jewish Nobel Prize winner, Gabriel Lippmann.

The same racial stigma attaches to the achievements

in electrical science of men like Hermann Axon, P. Th. Riese, Elias Elken Ries, Emil Rathenau, David Sarnoff, and countless others, as in chemistry to the work of Georg Lunge, Ludwig Mond, and the half-Jew von Baeyer.

In perusing the list of Jewish men of science, one might suppose that Germany would be proud of its Jews, and that the Government would have no cause to deny that the notable achievements which have made their names famous were the work of Germans, who not only have done their duty in war, but in peace-time have devoted themselves to enhancing the glory of their country.

Perhaps Professor Einstein, who is also a victim of the times, was not wrong when he asserted :

" If my theory proves to be right, I shall be claimed as a German ; should it prove to be false, then I am a Jew ! "

There were days when he was a glorious German, whom the city of Berlin rewarded with the gift of a house, especially built for him. To-day the great savant has again become a Jew !

To add to our list of eminent scientists who have fallen victims to the Nazi campaign, there is Dr. Arthur Korn, the physicist and professor of electrotechnic at the Berlin Technical College, whose inventions made photo-telegraphy practically possible. The Lorenz-Korn system is still employed by the Prussian police for transmitting photographs. Korn's first work on this subject was published in 1901. In 1910 appeared the work he wrote, in collaboration with Professor Bruno Glatzel, entitled *Phototelegraphie und Teleautographie*. Korn, who graduated

from the university at twenty, was given an instructorship for physics at the Munich University in 1895, and was appointed professor there in 1903. Since 1913 he has been working at the Berlin Technical High School.

Other eminent victims are :

Professor Georg Schlessinger, who was appointed to the new chair of *Betriebswissenschaft* at the Berlin Technical College, and was director of the affiliated experimental school of tool manufacturing ; Professor Hermann Levy, well known for his studies on English agriculture, the American steel industry, protective tariffs, monopolies, and trusts, and for a series of literary works ; the colloid chemist, Professor Isidor Traube, whose processes for the purification of crude spirits, for the manufacture of heat-resisting glass, for refining sugar and for removing the nicotine from tobacco are among his notable discoveries ; he is also a member of the Central Committee for Cancer Research ; Max Kurein, Edwin Schwerin, Erik Lehmann, Hans Salinger, Nikolaus Kehlen, and Adolf Grabowsky, well-known technical experts of the Berlin High School. At the Prussian Academy of Science, the list includes Professor Issai Schur, whose works on mathematics have made his name famous, and, at the Berlin University, Professor Julius Pokorny, the philologist for Celtic and Indo-Germanic languages. At the Kaiser-Wilhelm Institute, besides the director Fritz Haber, Professor Michael Polanyi and Professor Herbert Freundlich have resigned. The latter was well known for his research work in chemistry. To conclude, but by no means complete, the list of

Jewish professors forced to resign we may mention :

Professor Bonn, of the Commercial High School of Berlin ; Professors Heller (law), Sinsheimer and Mannheim (sociology), of Frankfort ; Professor Kelsen (law), Cologne University ; Professor Kantorowicz, Bonn ; Professor Gotthold Weil, formerly in charge of the Oriental section of the Berlin State Library ; the mathematician Adolf Fraenkel, Kiel ; Professor Franz Blumenthal, Director of the Institute for Cancer Research ; the famous psychologist William Stern, of Hamburg ; the well-known art historian Panowsky ; Professor E. Cassierer, leader of the German Neo-Kantian school, and Professor Friedlaender, of the Kaiser Friedrich Museum, in Berlin.

Thus the Government of the " National Revolution " undertook the " de-Jewing " of the country from end to end—to deliver it from " these parasites," to quote Herr Hitler. Every vicious quality which went to the undermining of the nation that had received these aliens was ascribed to the Jews. The long list of German-Jewish men who have done great and imperishable work for Germany is there to assure the Jewish minority of Germany that they have no cause to succumb to the suggestion of their racial inferiority. It is those Germans who are busy making a clean sweep of science with their iron broom who are likely to succumb to an inferiority complex when they realise the results of their labours !

CHAPTER XIII

THE TRIUMPH OF UNREASON

LATE IN THE EVENING of May 10th, 1933, a procession of students, preceded by brass bands, flanked by torch-bearers, and accompanied by huge crowds, marched under pouring rain through the Brandenburger Tor in Berlin. The participants appeared in the student's full-dress uniform or in brown shirts, escorting huge trucks loaded down with books and pamphlets, on which there were large inscriptions : " The German students are marching against the un-German spirit ! " In the midst of this procession, suspended from a pole, appeared the bust of the well-known pathologist, Magnus Hirschfeld.

This strange procession proceeded to the Opera Square. For, just as Luther burnt the Papal Bull, so here, before the eyes of all Germany, Dr. Goebbels had decreed that the subversive Jewish literature, which had undermined the pure Aryan thought of Germany, was to go up in flames.

On the Opera Square huge bonfires, soaked in petrol, had been erected, and burst into flame as soon as the torches were applied. Standing in the glare of the flames, the leader of the students, Gutjahr, addressed the multitude, declaring that the poison of Jewish literature has been poured out over the

youth of the country, and that none of the former rulers of Germany had tried to prevent it.

Meanwhile the works inscribed on the so-called " Black List " were committed to the flames by the students, who announced the sentences condemning the various authors in terms like the following : " We will have no falsification of German history ! Therefore we consign Emil Ludwig-Cohn to the flames ! " " We will have no alien politics ! So into the fire with Theodor Wolff and Georg Bernhard ! " " We will have no corruption of the people ! Therefore—burn, Magnus Hirschfeld ! " Finally Hirschfeld's bust was hurled into the fire, after which Dr. Goebbels, the Propaganda Minister, spoke as follows :

" The day of hair-splitting Jewish intellectualism is at an end. The triumph of the German Revolution has also cleared the way for the German spirit. A revolution must be as great in destroying false values as in establishing true ones. If you, students, have assumed the right to throw the filth into the flames, you must also feel it is your duty, in place of this filth, to forge the way for a true German spirit ! "

Then, while the students intoned their choruses, the " intellectual filth " condemned by Dr. Goebbels was burst to ashes.

It is interesting to note some of the names of the authors of this " intellectual filth," certain of which have resounded through the world : Max Brod, Alfred Doeblin, Robert Neumann, Arthur Schnitzler, Arnold Zweig, Lassalle, Stefan Zweig, Karl Marx, Hugo Preuss (the creator of the Weimar Constitution), Rathenau, Bert Brecht, Ilja Ehrenburg, Lion Feuchtwanger, Leonhard Frank, Ernst

Glaeser, Egon Erwin Kisch, Emil Ludwig, the late Jacob Wassermann.

May we ask, by way of comment, who has penetrated deeper into the German soul than Stefan Zwig in his comparison of Hoelderlin, Kleist, and Nietzsche? Who steeped himself with greater love in the spirit of the Austro-German people than Arthur Schnitzler, or who sounded the depths of the contemporary German soul and its problems more profoundly than Jacob Wassermann?

The example of the Berlin students was followed in all the universities of Germany, each vying with the others to render the ceremony more imposing. Thus Kiel made an *auto-da-fé* of all works by the great Ehrlich. We cannot do better than quote here the words of the Nazi member of Parliament, Kube, addressed to a meeting of the National Socialist Teachers' Federation on May 6th :

" What does the world say to the way things are developing in Germany? It is a matter of complete indifference to us what stockbrokers in London or Paris think about our culture. Many seem to believe that the great Cleaning Up is already finished. They are greatly mistaken."

This entire campaign for exterminating Jewish literature was carried on under the device : " Against the un-German Spirit ! " In the first days of May raiding operations on public and private lending libraries made a clean sweep of the works of all authors on the " Black List," which were carried off by the students.

The *Angriff* of May 8th reports that the first day of this raid resulted in unexpectedly good hauls. In

Berlin alone, twenty-two trucks made the rounds of all libraries, and reaped a rich booty. One of the first " actions " was directed against the Institute for Sexual Science, founded by Dr. Magnus Hirschfeld, who was considered the greatest specialist in this branch of pathology, and as such cited as expert witness in many court proceedings. His collection is unique of its kind.

It should be remarked that the books on the " Black List " are not only such as the Government might take exception to on principles of policy, but also purely literary and scientific works which are free from any political or racial tendency. Stores of valuable books were destroyed merely because they were written by Jews.

The *Boersenblatt*, for the German book trade, under the title : " Who is the real enemy ? Against whom is the campaign ? " cites, by way of explanation, the definition approved by the Prussian Ministry for Education, which is as follows :

" The campaign is against the subversive factors undermining racially characteristic ways of thinking and philosophy of life—i.e. against the ' asphalt-literature,' which is principally intended for the dwellers of large cities, in order to encourage them in their aloofness from the national community and to uproot them altogether. This is the literature of intellectual Nihilism."

The term " asphalt literature " is further explained : " This literature is mainly the work of Jewish authors."

We learn, to our amazement, that the works of writers like Arnold Zweig and Arthur Schnitzler,

which appealed to a wide public for their poetic and literary qualities, are to be reckoned as " asphalt literature." This term, which is to be found in no dictionary, was coined by the National Revolution, certainly only with the purpose of discrediting Jewish authors in the eyes of the nation.

This is further proved by a proclamation of the German students, posted in the streets and published in the Press. We append some of the eighteen points of this proclamation :

" The Jew can only think in Jewish fashion ; if he writes German, he lies."

" We demand of the censorship that Jewish works shall appear in the Hebrew language. If published in German, they are to be designated as translations."

" Strictest measures against the misuse of the German language ! German writing can be done only by Germans."

In quoting from this proclamation, we wish once more to emphasise that in this book only authentic documents are published. The leaders of the German students are as intent to-day as ever to give tangible form to the furious incitement against Jews.

In Kiel the Kampfausschuss (fighting committee) of the students, which is specially charged with the putting into effect of the anti-Jewish measures, confiscated all the works of Adolf Fraenkel, Klemperer, Kantorowicz, and Nuesse. If this is to be a measure for sweeping away " literary filth," the Kieler Kampfausschuss is evidently not able to distinguish the good from the offal.

The campaign against the " un-German " spirit gave rise to an amusing incident, which happened

in Frankfort-on-the-Main. As the party authorities in that city were not able to decide what authors were to be burnt, lists were prepared, consisting largely of well-known Jewish authors. Among these figured the name of Ludwig.

In one of the lending libraries, the students told off for "active service" discovered on the shelf, side by side with the works of *Emil* Ludwig those of *Otto* Ludwig, author of such classical works as *Zwischen Himmel und Erde*, *Der Erbfoerster*, etc.—known to all students of German literature from their schooldays—and also, as it happens, of a drama, *Die Makkabaeer*, dealing with the struggle of the Jewish people against their oppressors. These books were seized by the raiding-party, when the librarian exclaimed: "But, gentlemen, that is *Otto* Ludwig!"

"That's all the same to us," replied the intellectual representatives of the new Germany." We've got Ludwig on our list, and Ludwig is Ludwig!"

It is evidently too much to expect that the young men who sit in judgment on the intellectual life of Germany should also have read the works they condemn.

So throughout Germany in a single day all that Jewish writers had contributed towards German literature and science was burnt in public bonfires, irrespective of how truly some of these writers had expressed the spirit of the country. A biting comment was pasted by an unknown hand on the posters in Breslau announcing the impending *auto-da-fé*: "Be sure to remember the Bible! That also is a treasury of the Jewish mind!"

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The declaration of State Commissary Hafemann, in charge of the artistic and cultural life of Berlin, that orders had been given to withdraw Jewish newspapers, magazines, and books from the State libraries and departmental bookshops, speaks for itself. He further announces that the bonfires of May 1st accounted for about 1,800 volumes belonging to the city. A portion of the condemned books were still on their shelves, but were no longer inscribed in the catalogues. It had not yet been decided whether they should be burnt, sent to the paper-mills, or stored away in special vaults. Before the *auto-da-fé* a large London firm of booksellers had telegraphed to the city authorities in Berlin offering to buy the condemned books *en bloc*. Needless to remark, said Herr Hafemann, these business-like Englishmen had no luck with their offer.

Herr Hafemann rightly describes these English booksellers as " business-like." For they realised that the books about to be burnt were regarded throughout the civilised world as among the most eminent productions of the German mind, and that in other lands there was no danger of such works being branded as " asphalt literature."

Frankfort-on-the-Main may be regarded as the city *par excellence* which owes its greatness and development to Jewish money. It is within her walls that the " Jewish banker " rose to greatness. And, although this passes now in Germany as a term of opprobrium, the day will return when men will realise that this despised " money man " helped to give a powerful impetus to German commerce.

But the Jewish bankers of Frankfort did not live

only for money. They were the patrons of art and science, and spent millions gladly on their behalf, seldom asking whether their money was to profit Christian or Jewish artists and scientists. That was the spirit which gave birth to the Carl von Rothschild Library in Frankfort, where to-day the works of Jewish authors are distinguished by a red mark, and may only be given to persons who can prove that they need to consult them for scientific purposes.

The president of the German Publishers' and Booksellers' Association naturally followed suit by sending out a circular to all members that in future works of Jewish authors must be considered as harmful to German prestige, for which reason the propagation of such works must cease.

As reported by the *Vossische Zeitung* of July 25th, 1933, the various German authors' societies have been merged into the National Union of German writers. This association, which is to become a compulsory one, has to see to it that in future no one publishes a book in Germany who is not a member. To become a member, a writer must be of German blood and of irreproachable political standing. Which means that in future it will be impossible for a Jew to publish a book in Germany.

It goes without saying that the Academy of Arts was also submitted to a thorough "cleaning-up." Among its poets, Alfred Doeblin, Ludwig Fulda, Jacob Wassermann, and Franz Werfel were banned, they and their works, and a stop put to all their activities in Germany.

In a conference regarding the future position of Jews in the realm of art, one of the leaders of the

Kampfbund for German culture, the Reichstag member Hans Hinkel, indicated the policy of the Government in the following declaration :

" In regard to this question, I have to make the following statement : Wagner, Beethoven, Brahms, and Bach are essentially German masters. We Germans know what we have had to stand in the way of ridiculing these masters during the last fourteen years, and how much Jewish caricaturists have contributed towards representing the German masters of music, and likewise Schiller, Goethe, and Kant, as quite out of date. We know that the intellectual domination of Jews in Germany, especially in matters of national culture, has finally brought it about that we Germans were no longer masters in our own house. That such a state of affairs has become intolerable for every honour-loving German, will, I think, be understood."

This declaration of Herr Hinkel's contains a valuable confession. He recognises that Brahms, who, as a chance revealed, had Jewish blood in his veins, is as essentially German in his feeling as Wagner, Beethoven, and Bach. Brahms is, in fact, so German that Herr Hinkel was heedless enough to express a judgment on his artistic merit before he had looked up his family tree.

It should also be mentioned that the Goethe biographers, Bielschowski, Gundolf, and Geiger, also had Jewish blood in their veins. The works of Hermann Cohen, founder of the Marburg school of philosophy, have rendered high service to the cause of Kant in Germany.

All these men were Jews, and, because they were

Jews, it suits the ends of National Socialism that their services be simply ignored.

The opera and theatres of Berlin were always a centre of attraction for an international *élite*. The name of Max Reinhardt is inscribed for all time in the annals of the German theatre. Nevertheless, this great artiste was removed from the directorship of theatres by Commissary Hinkel, on the ground that " in future the demands of German culture must be satisfied." Yet this same Reinhardt once had difficulties in Paris because of his too pronounced German nationalism.

Much the same happened to Otto Klemperer, head musical director of the Berlin State Opera, who was removed from his post, although he had been converted to Catholicism many years before.

Also the famous conductor, Bruno Walter, was prevented from appearing in public. He was about to conduct the fourth of a series of concerts with the Berlin Philharmonic when, at the request of Dr. Goebbels, another conductor was appointed in his place. Although Bruno Walter was no orthodox Jew, he bore the racial taint and had to go.

In Berlin and the provinces, Jewish artists of high standing were systematically prevented from appearing. A glaring example occurred in Cologne during a performance of Beethoven's *Fidelio*, which was interrupted in the second act by loud cries of " Throw out the Jew Schmid-Scherf ! " " Chuck out the Jews ! " and so forth. In the middle of the uproar, the singer, Schmid-Scherf, who was appearing as Pizzaro, stepped forward and announced : " I am not a Jew ! " whereupon he was loudly

applauded. But the hubbub continued until the tenor Witt, who was singing Florestan, raising his fettered hands, implored the public in the name of Beethoven to respect the dignity of art. As the *Koelnische Volkszeitung* reports, the further appearances of Schmid-Scherf that evening were reduced to a minimum, although it is not known whether he is of Jewish descent or not. The fact that a singer has to make a public announcement that he is not a Jew—whether true or not—shows the tragic position of Jews in Germany to-day. An endless list of famous directors, singers, actors, and film artistes have had to retire from their life-long activities, including names like Richard Tauber, Lotte Schoene, Tilly de Garmo, Marcelle Noe, Fritz Kortner, Max Pallenberg, Fritzi Massary, Elisabeth Bergner, Lee Parry.

Among the Berlin theatre managers are also Meinhard, Bernauer, and Barnowski. The latter, who for thirty years had devoted his services to the Berlin theatres, on retiring received the following letter of farewell, signed by all the artistes and staff of the theatre over which he had presided :

" The members and staff of the Komoedienhaus, who have worked together with you for many years, desire, in this bitter hour of parting with all those who owe to you what they have been able to achieve, to express to you their deepest sympathy and undiminished esteem. Profoundly moved by the severity of an undeserved fate, and anxious as to your future, we have the firm hope that your character, hardened by trials and struggles, will also assert itself in face of this overwhelming blow. May you

find comfort in the assurance that the German theatre will never forget how to appreciate at its just value your thirty years' efforts on its behalf."

This letter shows that the severe measures of the Government of the Reich met with little response in the community of purely Aryan artistes. An appeal to justice by the non-Jewish director-in-chief, Furtwängler, addressed to Dr. Goebbels, should also not be forgotten, although unfortunately his words seem to have been spoken to the wind. We quote a part of Furtwängler's letter :

" . . . Art and artistes are there to unite, not to separate. I only recognise one dividing-line—that between good and bad art. But whereas now the dividing-line between Jews and non-Jews, even where the political attitude of the former calls for no blame, is drawn with theoretic, merciless severity, the dividing-line between good and bad art, which for our musical life is of such lasting importance—it is, in fact, the decisive line—is all too much neglected. . . .

" If concerts have nothing to offer the public, the public simply stays away from them. That is why the question of quality is not merely an ideal, but a life-and-death question for music. . . .

" It must therefore be clearly stated that men like Walter, Klemperer, Reinhardt, etc., must also in future be allowed to exert their activities in Germany.

" That is why I appeal to you in the name of German art that things may not be allowed to happen which perhaps can never be redeemed."

In his answer to this appeal, Dr. Goebbels found

the right phrases and vague assurances which would impress the public for whom his letter was intended, without making any real concessions on behalf of art.

If in his book, *Mein Kampf*, Herr Hitler asserts that Jews have never been productive in art, we should like to refer him to what Franz Liszt—who may be supposed to have a better judgment in matters of art than Adolf Hitler—has to say on the subject. In an essay of his on "Gipsies and their Music in Hungary," he writes :

"In order to hear him [Sulzer], we went to the synagogue, where he was musical director and soloist. Rarely have we been so overwhelmed by the adoration of God and the pity for mankind in all its forms as on this evening."

The names of Offenbach and Meyerbeer are also among those of the immortals.

When there was a question of resuming the Philharmonic concerts for the last season, 1933–34, Herr Furtwängler wrote to a number of leading artistes of international standing to request their collaboration as soloists. In each case he received a refusal, based on reasons of solidarity with their Jewish colleagues who had been victims of the new measures in Germany. This is a proof that Jewish artistes have not been abandoned by their colleagues throughout the world.

Those who are trying to turn all conceptions of art and science upside down should have cause to blush when they read the modest terms in which the dean of German painters, Max Liebermann, explains his reasons for resigning his presidency of the

Prussian Academy at the age of eighty-seven. He informs the Ministry :

" During my long life I have striven to serve German art with all my power. It is my conviction that art has nothing to do either with politics or race. Since my standpoint is no longer that of the Prussian Academy of Arts, of which I have been a regular member for thirty years and have presided over for twelve years, I can no longer belong to it."

So for German painting, too, began the epoch when the artist's standing was determined by his family tree rather than by his handling of brush and paint. In the spring exhibitions of the Akademie and the Sezession at the Grosse Berliner Kunstausstellung, no Jewish painter, sculptor, or engraver was represented. The Jewish members of the Sezession were forced to resign, although there were only nine Jews among the 120 members of this association. The " Aryan paragraph " was likewise applied to all other official organisations in art and literature.

Before the opening of the big Art Exhibition in Berlin, Jewish artists were informed that they must not exhibit.

In the preface to the catalogue for the spring exhibition of the Society of Berlin Artists, it was emphasised that the society shared the points of view of the National Socialist Party. In contrast to the small number of Jewish members, which has never exceeded ten, is the number of Jewish donators towards the building which houses this society. Of the forty-five names inscribed on the memorial tablet, a third are of Jewish origin.

At the opening of the Berlin Art Exhibition in

1933, Herr Rust, Minister of Education, in his speech emphasised the fact that the recent art had become divorced from the soul of the people, and that this separation had been artificially brought about by alien domination both in the commerce and criticism of art, which had subjected the German artist to its tyrannical sway. It was therefore necessary to make a distinction between alien dictatorship in art and the true German artist.

National Socialism, and especially Herr Goering, has made a point of declaring that the National Socialist Party in Germany is closely modelled on Italian Fascism, and inspired by its methods. If this is to explain and justify Nazi methods, the argument will not hold water in respect to the persecution of Jews.

The Jewish Italian Minister of Finance, Signor Jung, whose ancestors came from Germany, in a Press interview in Washington made this point clear. When asked : " Can Italian Fascism be compared with German National Socialism ? ", the Minister replied : " These two movements resemble each other as much as a new-born babe resembles a ten-year-old child."

" But are they children of the same father ? " asked the interviewer, and received the answer : " Two nations cannot have the same father." To the last question, what attitude Italy took towards anti-Semitism, Signor Jung answered by putting another question : " *Have you ever heard of an anti-Semitic movement in Italy ?* "

Just as a small child destroys everything put into his hands, so National Socialism in Germany destroys

ruthlessly, making no distinction between the achievements of eminent Jewish men, useful and necessary to the State, and separate elements which any truly great statesman can overcome. Without discrimination, Nazism is destroying a portion of the German nation which, though it may have special racial qualities, is of inestimable value, and has rendered imperishable service to German culture and the whole German race.

If the German people counts many men of genius of purely Aryan blood, it also counts purely Jewish men of genius, who were so German in all their feelings and aspirations that they have devoted their work and their lives to the service of Germany. Such men, whether Aryans or non-Aryans, never thought of setting up superficial race theories as a criterion for knowledge and achievement. Nor are they in any way responsible for the so-called " purging of German culture."

High and inspired thinking has always honoured what was akin to it, wherever it was found. But the measures which are now being imposed in Germany by Ministerial decrees in no way represent the true spirit of Germany, which is far above such things. Goethe and Schiller were so deeply imbued with the principles of eternal justice that no effort of man can thrust them asunder. But those who to-day control the spirit of the German nation are trying to subject it to their will—a will for which the only description is : " The Triumph of Unreason ! "

CHAPTER XIV

THE NAZIS AND SPORT

NOTHING could stop the mania for "purging" German life once the unruly spirits of National Socialism had been let loose. From the sea-side resorts of the North Sea, where Jews were told that they would do well not to show themselves in Norderney, to public sports grounds and athletic centres, which in future were to be barred to Jewish clubs, nothing was forgotten which could humiliate persons of Jewish descent. The chief authorities of the German sporting world, in their efforts for the "de-Jewing" of national sport, went even further than the provisions of the *Beamtengesetz* (The Law for State Employees) to achieve this purpose.

At first the real intentions of the head of the Deutsche Turnerschaft (German Gymnastic Association) were veiled behind a declaration broadcast by the State Commissary for National Sport, von Tschammer und Osten, who, on May 8th, informed the public :

"A fundamental factor in the new development of German sporting life will be its national basis. From this point of view the admission of non-Aryans to athletic and sporting associations must undergo a thorough test. *I have not the slightest intention of being so tactless as to turn out those who through many years of*

collaboration have proved their understanding and appreciation for the physical development of the youth of Germany. The decisive factor in German sport is the Aryan, and not the Jew."

According to this, Jewish ex-combatants were at first allowed to participate in the sporting life of the country. But it was not long before the intervention of radically minded Nazi circles brought about a sharpening of procedure. The director of the Deutsche Turnerschaft made a new proclamation, which no longer took into consideration services to one's country, but only racial factors. This announcement is as follows :

" My ruling that, in applying the Aryanising of the German Gymnastic Association, Jewish ex-combatants and the sons and daughters of Jews who fell in the war could continue as members, has given rise to many difficulties, misapprehensions, and unpleasantnesses. Therefore, in agreement with those circles which are most affected by the Aryanising measures, I cancel these exceptions, and decree that all male and female members of the Deutsche Turnerschaft who are of Jewish descent—going back as far as the grandparents—must leave the Turnerschaft. The complete Aryanising of the association must be terminated, at latest, by the date of the German Athletic Fête (autumn 1933)."

Thus all the great sporting associations and leading sports clubs have excluded Jews from membership, and whenever Jewish sporting associations wished to continue their training on public sports grounds they were informed that they were not open to Jews or their descendants. German Jews were no

longer deemed worthy to exercise on German soil, despite the fact that their athletes had often helped German teams to victory in international sports.

How little Jewish athletes merit such humiliation is shown by a short summary of their achievements. Here, too, it is obvious that the application of the "Aryan paragraph" can only be a disservice to German sport.

The history of Jewish sport begins in ancient times, for already in 174 B.C. the first gymnasium was established in Jerusalem, and became a famous training ground for physical culture. In those days great importance, above all, was attached to swimming, and the authorities made a point of encouraging Jewish parents to have their children taught to swim.

We read in the history of Flavius Josephus that, when he was shipwrecked in the Adriatic, the crew of his ship, which consisted mostly of Jews, maintained themselves all night swimming in the water until, next morning, help arrived.

In the Middle Ages we hear that the great Jewish savant, Maimonides, did his utmost to encourage physical culture among young people, so as to harden their bodies.

In modern times it has been the fashion to represent Jews as timorous weaklings, which makes it all the more surprising that out of their ranks so many notable athletes have come, especially in boxing, which should be the last form of sport to appeal to weaklings. It is in the early annals of modern boxing, when a pugilistic contest with bare fists was a bloody battle, that Jewish champions made their mark. In 1784, a Jewish boxing champion, Daniel

Mendoza, was the wonder of his day, both for his prowess, his stamina, and his style. He became world champion, and was described by the judges of those days as " one of the most elegant and scientific boxers recorded in the annals of pugilism."

Hardly less famous was Samuel Elias, known as " Dutch Sam," a light middle-weight, who, though he only weighed about ten stone, between 1801 and 1814, beat every heavy-weight he encountered. Also, the brothers Belasco were famous pugilists in their day. Of Jewish heavy-weights, there is also Joe Choynski, the only man who knocked out the later world champion, the negro Jack Johnson.

In the lighter classes the names of Jewish world champions are legion. At present, Maxie Rosenbloom holds the light heavy-weight championship. But the most scientific fighter of the last decades was the light-weight champion, Benny Leonard. Other great Jewish boxers are : Finn, the " Jewish Carnera," Battling Levinski, Joe Benny, Levine, Weagman, Teddy Sandwina, and Issy Schwarz.

It was a bitter blow for all those Germans who were doing their utmost to discredit the Jews, when the Jewish-American Max Baer knocked out the former world champion, Max Schmeling.

The greatest welter-weight champion was Kid Lewis. There are also : Attell, Tendler, Mandel, Bloomfield, Frush, Masch, Kony, Peres, and Hood. Even the world champions, Jack Dempsey and Jack Sharkey, have Jewish blood in their veins. In Germany there are also the professional champions Harry Stein, Friedemann, and Selig, and the amateur champions Fuchs, Praiss, Buchsbaum,

Malz, and Stadtlaender, to mention but a few of the best-known Jewish names connected with boxing.

In wrestling, also, Jews have won high honours. For many years Westergaard-Schmidt was the best wrestler in the world, and, also, the Lithuanian, Moritz Passmann, had high ranking. Among amateurs, at the 1932 Olympic games the Dane Kurland was second in the light-weight class, and the Austrian Hirschl third in the heavy-weight category. The world champion weight-lifter, Haas, is also a Jew, and the Breitbarts, father and son, are famous "strong men." In "Ju-Jitsu" the national federation of Jewish ex-combatants for several years produced two champions—Unger and Wolff.

In German gymnastic sports, the Jews from the first were to the fore. The brothers Flatow formed part of the first German team to take part in the Olympic games, where Alfred Flatow won first and second place. In track athletics Jews have won high honours. The Englishman Abrahams, who won the hundred metres in the Paris Olympic games of 1924, captained the Cambridge track team for several years. At the 1928 Olympic, Miss Rosenfeld helped the Canadian women's team to victory, and won distinctions for single performances in racing. Abel Silviat, who was one of the greatest middle-distance runners, is a Jew.

At Los Angeles, two of the notable track champions were Hampson and Carr, both of Jewish blood, and the Finn Katz was among the Olympic champions in Paris. Bausch, U.S.A., held a world's record and was an Olympic champion in

1932. Fräulein Weiss holds the women's world championship for discus throwing.

Among the best track athletes in Europe are the Viennese Hakos Bloedy, Deutscher, Koenig, and Klein, and Heks and Fraenkel, of Prague. One of the best high-jumpers in the world is the American George Spitz. Among other notable German track athletes are Abraham (to-day national trainer in Turkey), Senftleben, Glaser, Simon, Nathan, Kurz, Gerber, and Theo Levy.

In sword-play and fencing, Dr. Fuchs, of Budapest, was Olympic champion in 1908 and 1912. Piller and Kabos, his compatriots, are also Jews. The woman world champion in fencing, Helene Mayer, is half Jewish. Her brother, Fritz Mayer, was German High-School champion. Hans Halberstadt and Fritz Stark, of Offenbach are notable fencing champions and so is L. Fischer of Leipzig. The American Norman Cohen, was captain of the American fencing team in 1928.

The American Kojac is the world's best back-swimmer, Olympic champion, and one of the record crawlers. Grete Adler, many times champion in ski-ing and swimming, won the German championship for high-diving.

Jews have also distinguished themselves in rowing. Nauen—whose real name is Nathan—was Cox of the famous Mainz crews. The same applies to football, where players like Hirsch, of Karlsruhe, Gottfried Fuchs, the best German centre-forward, the famous Munich goal-keeper Bernstein, Mandel, of Frankfort, and Vollweiler, of Ulm, have won international reputations.

Jewish teams are among the best in Germany in handball and hockey ; Kurt Weiss being considered the best hockey player in the country.

King Gustav of Sweden, when he came to Berlin in the spring of 1933, before paying his official visits, appeared at the tennis club and took on the German tennis champion, Daniel Prenn. King Gustav, who passes as a very wise and well-informed person, has never thought of enquiring whether his partners are Jews or Christians. But it is probable that the German sporting authorities will no longer recognise Herr Prenn as German champion, as he, too, is afflicted with the " racial taint."

If the " Aryan paragraph " were to be strictly applied to German tennis champions, Freiherr von Cramm, who married a Jewess, would be disqualified.

Also, other Jewish tennis-players have taken rank as world champions. To mention a few : Rênê Lacoste, de Mopurgo, and Hecht ; and, among the women : Suzanne Lenglen and Mesdames Adamoff and Rosambert ; in Germany : Frau Friedleben and her sisters Frau Weihermann-Richter and Frau Hemp, to whom should be added Frau Ramberg and Nelly Neppach.

Although there is now no Jewish ski champion, there are champion skaters, like Irving Jaffe, twice Olympic champion, and Hecht and Ball in ice-hockey.

In automobile racing there are many Jewish names, notably that of Ernst Lewy, of Dresden, one of the best drivers in Gemany. The Frenchman, Dreyfus is likewise a " star " racer.

For many years Heymann, of Berlin, was considered one of the best bicycle racers in Europe.

Germany is justly proud of its fine breed of horses, and the race meetings of Berlin and Hamburg have a world-wide reputation. Here, if the Nazis intend to live up to their principles, they will have a Herculean task in cleaning up the Jewish-Augean stables.

Is it not humiliating for the new Germany that Count Spreti is permitted to be chairman of the highest German racing committee, despite the fact that he is the son-in-law of the by no means Aryan von Weinberg, of Frankfort, owner of the well-known racing stable? It is a fact that in racing circles one hears nothing about the vaunted Nazi *Konsequenz* (i.e. " seeing it through "—carrying it to its logical consequence) of Anti-Jewish " purging " methods. So far the famous studs—Weinberg, Oppenheim, Oppenheimer, Lewin, Blumenfeld, Samson, Goldschmidt—have not been debarred from German race-tracks. For should that happen, 80 to 90 per cent of the German racehorses would likewise disappear. All that the Government could do was to vent its anti-Semitism on the riders, by decreeing, on October 5th, that in future non-Aryans would no longer be admitted as jockeys, gentlemen-riders, or automobile drivers on German race-tracks.

In view of the violent anti-Semitic movement in German sporting circles, the Americans made a request that the Olympic Games of 1936, which were to be held in Berlin, be transferred to another country, on the ground that Olympic ideals could only be safeguarded where there was equality of

treatment for all citizens ; for it seemed inconceivable that there should still be lands where sport was made dependent on religion and race.

Thereupon the Organising Committee of the 9th Olympiad in Berlin published the following reassuring declaration :

" In view of the constantly repeated apprehensions of the foreign Press, the Organising Committee for the 9th Olympiad in Berlin desires to repeat its standpoint, which is that the sportsmen of the world will be welcome at the Olympic Games in Berlin, regardless of race."

But such reassuring pronouncements are not sufficient to change foreign opinion in regard to the unjust and unsporting attitude adopted by Germany towards her Jewish athletes. This absence of the spirit of fair play, which is the basis of all sport, cannot be supplemented by official assurances. It is against the very spirit of the Olympic Games that Jewish champions, who have repeatedly proved their merit, should be excluded from competing on account of racial prejudices.

Former Secretary of State, Dr. Lewald, whom we have already mentioned as for many years the leader of German sport, who was so highly regarded by all sport-loving Germans that he was appointed both chairman of the parliamentary committee for physical culture and of the organising committee for the 1936 Olympiad, has resigned all his functions. Officially his resignation was cloaked over by the reorganisation of the Olympic committee, which the Government had thought desirable. But the fact is that it was discovered that Dr. Lewald's father was

of Jewish descent. Although this parent had been baptised over a century ago, this was proof that the son could not be a true " National German."

It is interesting to note that in 1921 Dr. Lewald had to resign his Ministerial functions as he was regarded too " reactionary " in his views. When he demanded that the physical development of youth should be supported by the Government, he was branded as " a super-militarist and enemy of the Republic." But soon his services to his country were recognised. On the occasion of his seventieth birthday, President von Hindenburg conferred on him the Eagle Shield, the highest distinction of the Reich. In his personal letter of congratulation, the President declared that Dr. Lewald had rendered great service in the reconstruction of Germany after the war.

But in the year of grace 1933, other standards are applied for valuing a man's usefulness to his country !

Even in competitions where brain instead of muscle is the decisive factor, Jews have been eliminated as being inferior. The famous chess champions Mieses and the Czechoslovakian Fajarovic were requested not to enter a chess tournament, because both are Jews. That was the signal for excluding all other Jews from German chess competitions, in which they have so often distinguished themselves. When players like Lasker, Tarrasch, Erich Cohn, and Mannheimer are forced to retire, it can be imagined that Germany is likely to lose rank as a chess-playing country, and the fact that the chess clubs have also got rid of their Jewish members, who have been such eager supporters of the game, will not improve the situation.

At the general meeting of the former National German Chess Union, Herr Otto Zander, representing the Government, having announced that he had been charged by Dr. Goebbels with the direction of the Grossdeutsche Schachbund (All-German Chess Federation), declared that it was up to the comparatively small community of German chess players to prove that they were worth something. It mattered less whether the new members had belonged to the old association than that they were *fanatically National Socialist in their ideas and opinions. It went without saying that the "Aryan paragraph" would be strictly applied.*

If politics are to be applied even to chess, which has always had a specially international character, it shows that no corner of German life is spared from this infection.

In all branches of sports and games—horse-racing excepted for the moment—Nazi principles have won the day, regardless of talent and achievement. Brutal force has triumphed all along the line.

It is, therefore, not surprising that there were many devotees of sport and games who could not resign themselves to being outcasts among their fellow-men —unworthy to be regarded as Germans. A long list could be made of those German Jews who preferred to die rather than submit to such a bitter humiliation. One of these was the well-known German tennis champion, Frau Nelly Neppach, who took her own life rather than be barred from playing for her country.

No less tragic was the fate of an unknown young Jewish business man, Fritz Rosenfelder, an enthusiastic gymnast, who committed suicide. Among his

papers was found a newspaper cutting regarding the decision of the German Turnerschaft to apply the "Aryan paragraph" to its association, which he had marked, and the following letter addressed to his friends :

"My dear Friends,—This is my last farewell to you ! A German Jew could no longer go on living, knowing that he was regarded as a traitor to his country by the very movement from which national Germany hopes for its salvation ! I leave without hatred or rancour ! I only have one fervent desire : may Reason soon assert itself !

"Since, until that happens, no career is open to me that in any way responds to my desires, I am trying, in taking my own life, to rouse up my Christian friends. May the step I am taking prove to you what we *German* Jews are going through. Do not grieve for me, but try to bring enlightenment and help *Truth to triumph.* Thereby you will do most honour to my memory.

"Your Fritz."

This brave young man has sacrificed himself for the cause of Jewish sport. By his suicide he wishes to prove that no single German race has the right to claim love of country as its prerogative. His desire that "Reason" may soon reassert itself is ardently shared by hundreds of thousands of German men and women, who are being treated as inferior citizens for no other reason than that their parents or grandparents were Jews.

The suicide of these two young Jews—the famous tennis champion, Frau Nelly Neppach, and the

unknown sporting enthusiast, Rosenfelder—are like dark blots on the radiant shield of German sport, which had shone so brightly in all countries of the world. For the German sportsman was the representative of a country where justice and fair play were not only the principles of the international contests, but of the whole sporting world. But to-day we must tell those who represent that world : " Your hands are not clean ! They are stained with blood ; for you are partly responsible for the fact that two of your Jewish comrades took their own lives because they could not tolerate the injustice and unfairness which are the new guiding principles of the German sporting world."

Let us hope that the last words of Rosenfelder in the hour of his death—his cry for " Reason " and " Truth "—may not fall on deaf ears in Germany !

CONCLUSION

HUNDREDS OF THOUSANDS of dead soldiers sleep their last sleep on the battlefields of France, Belgium, Italy, and Russia. In the common grave in which they were laid by German comrades in arms they lie close together, Christians and Jews, Aryans and non-Aryans. They were all worthy to die the hero's death for their country.

Where is the gratitude we owe these dead heroes, even those whom a Jewish mother put into the world ? To-day one wishes to forget that, in all alike, from the general to the private, the spirit of duty and of devotion unto death were and could be taken for granted. The blood of those warriors, who belonged to that portion of the German nation which is to-day being persecuted and tortured, cries out to heaven against the injustice meted out to their parents and children, their brothers and sisters, in that new Germany for whose freedom they died. They could not know that a few years later in Germany the word " freedom " would only have meaning for those who were enrolled in the ranks of the National Socialist Party.

To-day, when the fate of hundreds of thousands of human beings is in the balance, who must perish through systematic persecution unless help comes to them from outside, let us recall the cry Emile

Zola uttered when but a single Jewish existence was imperilled through an unjust verdict by a French court-martial : " J'Accuse ! " That was the title of the famous article Zola published in the Paris Press, when the Jewish Captain Dreyfus, accused of spying in favour of Germany, was sentenced to deportation.

One human being had been wrongly condemned ! The question involved was not a vital one for France. It was merely that of the sufferings of an innocent man, because a military tribunal had given a sentence, which, though it was not in accordance with strict justice, was thought to satisfy the popular instinct, which was looking for a culprit—so, at least, the judges thought.

But, since its great Revolution, the French nation had learnt to think for itself, to distinguish justice and injustice. The best minds in France—Clemenceau, Briand, Millerand—took sides with Zola to help the triumph of justice. Even the Imperial German Embassy was at pains to bring proof of Dreyfus's innocence.

Where, to-day, in Germany is the man, who, like Zola several decades ago, though not personally affected by the anti-Semitic legislation, will proclaim before all the world : " J'Accuse ! " ? Are their tongues paralysed by fear of the concentration camp ? Is not the battle for justice worth every sacrifice ?

Here it is not a case of one human being who has been unjustly condemned in Germany, but of an entire section of the population, which has been branded and outlawed. Nearly a million Germans—Jews and those who have inherited the " racial

stain" from grandparents—have been declared pariahs, whom anyone can insult with impunity.

The war of extermination against Jews in Germany has assumed forms which lead to veritable orgies of anti-Semitism. Abroad, a skilful German propaganda has succeeded in giving the impression that Jews are really very well off in Germany. It is impossible to form a right judgment of the Jewish situation in Germany by visiting a number of popular cafés on the Kurfuerstendam in Berlin, or a few shops dealing in ready-made clothing.

When, shortly before Germany left the League of Nations, Dr. Goebbels used the Geneva tribune for justifying, in notoriously untruthful fashion, his Government's policy in the Jewish question, he seems to have aroused very little sympathy among his listeners. For lack of better material, he again relied on the argument that in large cities 75 per cent of the doctors and lawyers were Jews. We were able in this book to furnish statistics given by the *Voelkische Beobachter*, which complains that in Prussia (Civil Service, judicial functions, army and navy, Church, *legal counsellors*, and liberal professions) Jews are proportionately one per cent more numerous than the entire Prussian population. The paper omits to mention that three-quarters of the entire Jewish population of Germany lives in Prussia. Thanks to the statistical data furnished by its own organ, the Government's case of the "Jewish domination of Germany" breaks down hopelessly.

But these material facts furnish no solution of the non-Aryan problem in Germany. Useless protests

and attempted boycott of German goods will bring no improvement in the situation of Jews and half-Jews in Germany. Even should not a single new law regarding non-Aryans be promulgated, and nothing more be heard outside of Germany of fresh measures against the Jewish population, those which are already in force suffice to condemn *nearly a million persons to starvation.* The rising generation of non-Aryans is totally excluded from public affairs in Germany.

The non-Aryan question calls for urgent and immediate help. It is no answer to reply that the League of Nations has already appointed a commission, in Geneva, which is to deal with this question, though we gratefully recognise that representatives of all nations are collaborating for relief work on a large scale. The fact is that meanwhile hunger and starvation are seizing on the families which have fallen victims of the Hitlerian legislation. Those belonging to the orthodox faith have already received a first help through Jewish communities in all parts of the world.

But who will help the hundreds of thousands of Christian non-Aryans in Germany, who, because of the "racial taint" in their blood, have lost their means of living? Is it not the duty of Christians the world over to assist their persecuted fellow-believers in Germany?

The attitude taken by the Roman Catholic Church in regard to German Catholics of Jewish origin is clearly manifested in the recently concluded concordat between the Vatican and the German Government, wherein it is stipulated that ecclesiastical

dignitaries and officials of Jewish descent are exempt from the non-Aryan legislation. Here the Holy See has shown how eager and ready it is to stand by its co-religionists. Cardinal Faulhaber has become one of the most famous fighters for liberty of speech and thought in Germany.

In regard to the Evangelical Church in Germany, it must be remembered that there are two currents of opinion in ecclesiastical circles regarding the merits or demerits of the persecution of Christians of Jewish descent. The decisive voice in the matter is at present that of a former military chaplain, Pastor Mueller, a protégé of Hitler, who has procured for him the title of a *Reichsbischof* (Bishop of the Empire). Bishop Mueller is accordingly intent on giving legal form and sanction to everything Hitler undertakes against non-Aryans. Following the example of his " Leader " Hitler he does not hesitate to interpret his decrees to the public according to the situation, for these decrees are mostly more of political than of religious character.

The other tendency is expressed in a manifesto of the theological faculty of Marburg University, drawn up under the direction of the dean, von Soden. This manifesto makes its meaning perfectly plain, when it announces :

" If we recognise the Apostle Paul as being the ' chosen vessel ' of Our Lord Jesus Christ (Acts ix. 15), we go against the very spirit of his Gospel, which is also that of Luther, when we recognise and introduce such differences. And it may be mentioned here that at all epochs, among all nations, also in our own country, Christians of

Jewish race have been chosen by Heaven to render service to the Christian community, even in very recent times."

This manifesto has become the basis of a strong movement of thousands of Lutheran pastors against the unscrupulous suppression of the freedom of religion.

Doubtless Pastor Niemoeller—the former captain of a submarine—has to be regarded as the leader of the ecclesiastical opposition against the methods of the Reichsbischof Mueller. In a protest meeting in Berlin on January 8th, 1934, he declared to an audience of thousands of people : " It seems as if God has withdrawn from the German Church. Darkness is all around, and yet the Church always seemed to be our last refuge. But, to-day, even this refuge is endangered."

Although such expressions of opinion will not at once bring forward the victory of the true Gospel in Germany to-day, they should reach the ears and hearts of Christians the world over. It is from them that the first aid should come to relieve the hunger and distress of persecuted Christians in Germany.

When African negroes or Indian natives were cruelly treated, great protests were raised in the Parliaments of Europe and America. Such appeals to public opinion were seldom without effect. And when the Turkish war of liberation was concluded by the Lausanne Treaty, the League of Nations made provision for the repatriation of the million and more Greeks of Asia Minor living under Turkish rule. In 1923 it was possible for the League of Nations to raise a loan for this purpose. In the name

of humanity, which knows no political frontiers, all the world came to the rescue of Greek Christians.

To-day the same problem has arisen in Germany. Although Jewish and Christian communities must be the first to give their aid, their efforts alone will not suffice to solve the problem. Almost a million human beings—550,000 Jews, and about 400,000 non-Aryans (i.e. having Jewish blood in their veins) —are waiting for help. The League of Nations will have to adopt the same methods it adopted ten years ago.

It is impossible to find room for hundreds of thousands of people in countries which are struggling with the unemployment problem. For that reason it is necessary that the great colonial Powers should find a way of establishing *a portion of the non-Aryan population of Germany, which has been deprived of its means of existence, in climatically healthy oversea territories.* There are sufficient colonies or independent States in America, Africa, and Australia—if we wish to exclude Palestine—which have so far not been able to attain our degree of civilisation for no other reason than the lack of a civilising European community. The example of Palestine shows in what a high degree the Jews are fit for colonisation, though, according to the opinion of the English Government the possibilities of settlement of German refugees are rather limited for the time being. If there is an earnest desire to solve the non-Aryan question in Germany, it is by these means and along these lines that it should be tackled.

Moreover it is necessary to watch the present situation in Austria. There is not space enough here

to comment on the bloodshed that occured recently in that country. But if finally the Austrian Nazis achieve their aim, Anti-Semitism will have the same influence on Austrian politics as it has had in Germany. It is the duty of the League of Nations to prevent a similar situation to that which has developed in Germany ; and it should be remembered that the League is empowered by International Conventions to take the necessary steps.

As once the voice of Zola, pleading on behalf of a single wrongly condemned man, resounded through the world, so to-day we hear the voice of an entire population, forming part of the German nation, rising in a single cry of protest and appeal, which is meant not only for the ears of the present rulers of Germany, but for those of every people, of every Government, in the world :

" J'accuse ! " While you are debating the theoretical aspects of the German non-Aryan problem, you allow us to perish from hunger and misery !

The remedy lies in swift action towards a solution conceived on a large scale, great enough to meet the requirements of the situation. Only such action can bring light into the darkness of human souls which are struggling in despair. Only by such action can the civilisation of the twentieth century be saved from an indelible stain.

THE END

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